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THE BIBLE REGAINED,

AND

THE GOD OF THE BIBLE OURS;

OR,

The System of Religious Truth in Outline.

BY SAMUEL LEE.

“And Hilkiah the high priest said unto Shaphan the scribe, I have found the book of the law in the house of the Lord.”

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DEDICATION.

THAT SYMPATHY AND INTELLIGENT AID OF
A BELOVED AND ONLY DAUGHTER,
UPON WHICH WAS CONDITIONED THE PREPARATION OF THE
FOLLOWING PAGES,
MAKE IT MORE THAN THE PRIVILEGE OF PARENTAL
GRATITUDE TO DEDICATE THE
VOLUME TO

SARAH FISKE LEE.

PREFACE.



THE world is full of books, and thinking men are weary of ponderous volumes. They want books that are suggestive, and are willing themselves to do the thinking in detail. The writer of the following pages has kept this fact in mind. His object has been to present *a system of religious truth in outline*. He wishes to make the word "system" emphatic. He believes that all truth — truth relating to God, and the world he has made, and man his creature, and the divine government, providential and moral — all is a great whole, every part of which is in true and philosophical correlation to each and every other part. Also, that in the historic process in these materials for the attainment of their OBJECT, there are evinced, for the cognizance of man, certain great principles from which may be inferred the character of God — principles whose import is, "God is love," and every other element of his character is but a modification of this generic element.

Such parts of this system as are accepted by all evangelical Christians, are merely named as links of connection; while to those points not seen, or dimly seen, and some of which are completely incrustated with the fossiliferous remains of the paleotherian period in theology, more attention is devoted. Yet even here the suggestive principle is observed.

The doctrines of this volume are those essentially of our venerable fathers, save that in one particular there is a deeper shading of the same color, or rather a more intense glow of the same light. The grace that shows Christ to the infant in the land beyond the river, — we all believe this, — I suppose makes a similar revelation to all who in this world have never heard the gospel. If infants are saved by becoming holy, all the conditions for the development of moral character are to be found in that other world as in this. This is not heresy, but only “more of the same thing.”

The religious mind of the present day — and almost everybody is religious in his way, pro or con in relation to “orthodoxy” — is like the troubled sea when it cannot rest. We cast this little volume upon the stormy waves, to meet the fate that God shall assign to it. Go, offspring of my heart’s deepest experiences, go, and win men to Christ. And may the Angel of the Covenant go with thee.

Just as I was laying down my pen, after writing the above, a newspaper came to my table containing the following : —

“The late meeting at Ipswich [England], of the English Congregational Union, appears to have been one of great interest. The opening address of the chairman, the Rev. Eustace Conder, upon the ‘Decay of Theology,’ was a thoughtful production. Mr. Conder clearly recognized the fact that the old Calvinism has ceased to be the doctrine of the Congregational churches, and feared that in letting it go there had been too little care to supply its place with a consistent substitute. To the work of forming new and more satisfactory statements of the truths which are included in Christianity, he earnestly urged his brethren.”

This represents the feeling prevalent in our own country, and in every part of Protestant Christendom. To furnish this “consistent substitute,” and this “more satisfactory statement,” is the object of this volume.

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and they resorted to "fig-leaf" apologies to hide from each other and from God their conscious guilt. — God made them better garments, in which they did not shrink from his presence — the robe of "the righteousness which is by faith," i. e., he told them of forgiveness and reconciliation if penitent. — The verdict upon the woman and the serpent had no reference to Christ, but implied a perpetual conflict with temptation. — Wrong estimates of the Fall. — They did not fall from a state of security against sin — to themselves, for they sinned — to their children. — Into what "state" did they fall? Into the same arms of love that sustained them before they fell. — They were under the same government parental as before, but, of course, with the gracious element now, and not before, in exercise. — Paul (Rom. v. 12-21) makes less of the Fall than modern theologues. — The theory that the original government was set aside, and a next best substituted, dishonors God. — It has led to the notion of Trinity, and penalty, and commercial atonement. — And this is Orthodox.

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INTRODUCTION.

PREVIOUS to the astronomic illumination given the world by Copernicus, there were theories explanatory of the phenomena of the heavens. Each theory had its advocates, and they were all alike in error. Of the all-comprehensive principle applicable to the case, and the recognition of which would solve all their difficulties, they were ignorant. We think the endless disputes in the department of religious truth are to be accounted for on a similar principle. The Bible contains a system of religious truth, but, like the facts in nature, the truths of the Bible are not presented in scientific arrangement; yet the latter as certainly as the former are in harmony with great and all-pervading principles. These principles must be understood, or the isolated facts will not be. The Bible, as a divinely-inspired volume of religious truth, is, in all its parts, in harmony with a perfect Ethics. And these parts can be understood only as they are seen in their relations to the fundamental principles of this science. These principles the church has yet to learn. What is Right, and what Wrong, what is Conscience, what the primal and generic element of the character of God as holy, are questions yet to be

answered scientifically, and accepted by most of even the religious teachers of the Church. Yet they are fundamental. And we can no more hope for a consistent theological system, till these questions are correctly answered, than for a science of astronomy without the great Copernican fact.

It is with these convictions that the author has been for many years in the habit of reading his Bible. He has felt under no obligation to run in the old theological ruts. He has felt at liberty to search and pray for the Truth, even the foundation of the apostles and prophets, Jesus Christ himself the chief corner-stone. And he has written the following pages, not unwilling, if he must err, to err in new forms. There will be at least the relief of novelty. And he hopes there may be some truth unearthed from the rubbish of past theological ages. The man who has devoted most attention to the history of doctrines will be least likely to take exception to what I am now saying.

Christendom is in a state of transition. The past cannot go into the future. Authority in religious belief and practice is coming to an end. The reign of common sense and of intuitional convictions is at hand.

Man is religious by nature, just as he is social by nature. Hence he is to study himself, and to learn from himself his first lessons in religion. In this way he learns the fact of a Deity, and also the character of that God. The correlates of the being and of the primal elements of the character of God are in the constitution of man. Food is not more certainly a demand of the physical nature of man, than is a God, and

certain elements of character in that God, a demand of his moral nature. That God is his Creator, and he has made him for such correlation. And to man normal, there is and can be no authority so high as the testimony of his own consciousness, none so certainly and so directly from God himself.

But the state of man is abnormal. Abnormal functions are implied in and follow in the train of sin. Subjectively, or as constitutional elements of the being, the functions become thus diseased, and their action, of course, in still greater degree, deranged. As an effect of the Fall, moral darkness has come over the mind. The report of our intuitions is, therefore, to be taken with allowance. Still the primal elements are there. And with allowance for the influence of depravity, their utterances are not to be disregarded. We see this illustrated in the earnest, and to some extent successful efforts of the more cultivated of the heathen. They "felt after, if haply they might find God," and obtain correct views of his character and government, and of the obligations and privileges of man as his creature. During the four or five centuries that immediately preceded the advent of the Messiah, — the period in which the human mind, unaided by revelation, made its highest attainments, — the philosophers of Greece and Rome occupied positions of sublimity, and expressed opinions of the character of the Deity that should shame some of our modern theologians. I would sooner choose the Deity of some of those great men for my heart's trust and love, than the God of Drs. Shedd, or Hovey, or Hickok. Plato and his disciples "found" a Deity that delighted in the

happiness of his creatures ; and their ethics required of men that they too should be benevolent. But these philosophers were not perfectly assured and at rest in their conclusions, and became convinced that the Deity must make a special revelation to the world to meet its wants.

But, that revelation made, it was perverted. Divinely authoritative, it was assumed that man had no longer a necessity to study himself. Moral, and addressed to the moral elements of our nature, and everywhere proceeding on the assumption of the facts of moral science, it was read by men who devoted no successful attention to that science. They had a communication direct from Heaven, and, as they supposed, need no longer study the nature of things. But the Bible assumed this very knowledge of nature. Hence the ethical statements of Paul were as erroneously interpreted as were the historic statements of the first chapter of Genesis—the science of ethics and geology alike unknown. Among the more learned of the first centuries, the Christian fathers, there was the attempt to use what they regarded as philosophy, in the construction of a theology, but with results that were, many of them, monstrous, and that especially were without significance to the common people, who rested satisfied in the fact that they had an inspired volume, and wished only to follow that. And for its meaning they depended on their religious teachers, and ignored the fact that they had a standard in the reports of their own intuitions, by which to try the correctness or otherwise of these teachings. Hence dogmas and creeds became authoritative. This, at first, silent ad-

mission was soon crystallized into ecclesiastical law, and to depart from the creed was heresy. After the enthronement of Christianity in the chair of state, and the consequent corruption of the clergy, this principle was carried to the greatest extreme. The people were made the veriest slaves and sycophants of a corrupt and selfish priesthood. It soon became a sin to doubt the word of a priest, still more of his superior. The church was infallible. And the laity were forbidden the private use of the Bible. This was the state of Christendom for several centuries before the Reformation.

The Reformers rebelled against this theory professedly, but it was rather against the abuse of it. And Luther and Calvin had each, with his disciples, essentially the same authority as the priest with the Catholic. The rigor of this principle has indeed somewhat abated, yet it has too much power at the present day.

The infidelity of the past century consisted essentially in a disbelief in the creeds and the teachings of the church, and then, as if fairly represented in these creeds, in the Bible. French infidelity was and is the offspring of Catholicism. The present infidelity in Germany, England, and our own country grows from the soil of Protestant dogmas. I know indeed that such men as Strauss and Renan dabble in historic evidence. But this is not the stronghold of faith in the good. It is the internal evidence, the conscious correlation of Christianity to the nature and wants of the soul.

I have said that, as in the astronomy of the ancients, so in the theology of the past and much of the present,

there are errors in fundamental principles. Next to God himself, the moral government of God is the fact of greatest importance to men. Yet in the very fundamental principles of both the moral character of God, and of the nature of his moral government, the theology taught in some of our theological seminaries of the present day is grossly in error. The inferences deduced from such premises must, of course, be supremely wrong. And, in fact, not a few, and some of the fundamental, elements in our theology are monstrous.

An error more fundamental than perhaps any other is in the assumption that *penalty* is an element in moral government. As penalty has a prominent place and function in a civil administration, and to dispense with it in case of the penitence of the transgressor would emasculate the government, and virtually divest law of its force, so it is inferred that the divine moral government would, under a forgiving dispensation, be divested of its power, unless some equivalent were furnished for the support of authority. But such an equivalent could be furnished only by one above all personal obligations to the government as a subject. God, and not a creature, must then be the mediator. But this would involve absurdity, except on the hypothesis of different "persons" in the Deity. Hence the doctrine itself, supremely absurd, of "three persons in one God." And then those "persons" must be unlike — the Father must be sternly holy, and hate sin and sinners, and take holy delight in punishing them. But the Son must be loving and kind, and ready to suffer for men to save them. And he intercedes (so they

render *ἐντυγχάνειν*) with the stern Father. Here then we have two Gods, one of whom we cannot love.

And then, again, as penalty is evil inflicted upon the violators of law as a dissuasive to others from perpetrating the same offence, and has no reference to the good — the reformation or otherwise — of the sufferer ; and as it is for the violation of law, and presupposes therefore a trial and conviction ; and as during the present life it is admitted there are to all, the offers of forgiveness if penitent, there cannot be here such final trial and penal infliction. Therefore, the “judgment” (*κρίσις*) of the New Testament must be, though in the face of the most imperative grammatical demands, pushed forward to the future world. And all men are to be tried there with reference to acceptance or the infliction of penalty. And as such infliction is, of course, incompatible with the means of grace and the fact of reformation, there can be no such grace beyond the grave. Hence the great theatre on which the Savior is to employ his grace for the redemption of our race, is lost to the Christian’s creed ; and the day of death is the day of doom alike to the man of gray hairs and to the infant of days ; and the selfish appeal, “Prepare for death,” is urged in its adaptation to lead men to a religion of selfishness. And as the adverse judgment with reference to membership in the Kingdom of Heaven, left men upon that ever-flowing tide of sin and woe, from which alone the grace of Christ can rescue them, and as, after the final verdict at death, grace is no more, that tide must bear them on and on eternally ; and the child of but a solitary sin could have no other assignment, and an eternity and an infinitude of woe and despair be his portion.

Hence, too, the necessary assumption that sin is an infinite evil, — the least sin, as of the child, and that such sinner, as the perpetrator of such an evil act, must *deserve* an infinite punishment, and on the ground of *personal ill-desert*. He is infinitely guilty, infinitely to blame. He was acting under infinite responsibility, and with infinite obligations. We are speaking of the child who has committed but one sin, and that, of course in the comparative ignorance of childhood. Now, all this may be accepted by men whose creeds consist in words, not ideas. But to men who attend to the voice of God, that comes to them from their inmost intuitions, it is all — infinitude seems to be on hand just now, and we will say — “infinitely” absurd. If the human mind can know anything, it knows that infinite ill-desert cannot attach to such a sin; and that eternal and infinite suffering would be an infinitely unjust penalty for the same.

But as these theoretic facts enter into the theoretic divine administration, a theoretic character of God and theoretic principles of his government must be made to correspond. The skill of metaphysicians has invented the following method: Justice in God is an “ultimate,” and right in ethics is an “ultimate.” And this justice is made the primal element in the divine character. Justice is displeased with sin and pleased with its punishment; and as sin is an infinite evil, a just and adequate punishment would be infinite. And it would be *right* to inflict it. Not only so, God, as infinitely just, and as doing *right* in this infliction, must be infinitely happy in thus doing right. His justice must be infinitely gratified, and he must, from

his nature as infinitely just, look down from "the throne of his glory" with infinite complacency upon the lake of fire and brimstone in which his helpless, but depraved and sinning creatures, — some of them sinning only in Adam as some say, — are writhing in agony. And he will do this forever and ever, and be thus infinitely blessed.* That God is "LOVE," is a fact that must be ignored in its supremacy, and be understood to be a compassionate pity, that needs to be restrained and regulated by justice. And this is called the Gospel of Christ! This assumes to call itself "Orthodoxy." "O, my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united." This whole system is an infinite perversion of the "glorious gospel of the blessed God."

The writer is aware of the penalty attached to the law of regular succession in theology, and is ready to meet it. When John Brown was going to the gallows, he expressed the opinion that to hang him would probably be, to the cause he loved, the best use that could be made of him. However, I am not ambitious of the honor of martyrdom.

Let, then, the principles whose guidance has led us through the system of religious truth be distinctly stated.

First, an ethics whose principles are simple and defined. God is love. Love's correlate is the happiness of others, and this — the happiness of others, and all others — is the object of the divine administration. Right as predicated of the means to that end, signifies *adapted*.

* Prof. Shedd, in Bib. Rep., 1859, p. 738.

Man, as made in the image of God, finds his normal condition in being, in the particular above named, like God, benevolent, and this as the fundamental element in his character. The law of God requires love. "Love is the fulfilling of the law." "He that dwelleth in love, dwelleth in God, and God in him." The rectitude of his acts consists in their adaptedness to the great end. *Wrong* is the opposite of *right*. *Conscience* is a susceptibility to a peculiar kind of pleasure or pain in view of one's right or wrong acts; and, modified somewhat, in view of the right or wrong of the acts of others.

Secondly, that the moral government of God is simply and purely moral, and that, consequently, its sole appeal is to the moral functions; i. e., *penalty*, as appealing simply to fear, is not and cannot be an element in the moral administration of God. During the Theocracy, the moral and the civil were united in the same government—the civil law, with its penalties, to be inflicted in time only, and the moral, with its moral influences, addressing the moral in the human constitution. In the Kingdom of Heaven, the administration of the Messiah is purely moral.

We think these simple principles have carried us through the entire system of revealed truth, and enabled us to see, and we will indulge the hope, make plain to others, the great system of religious truth in the Bible. "We have found the book of the law" that has been so far lost sight of in the rubbish of the dark ages. We have the "Bible regained," and, as a consequence, "the God of the Bible is ours."

The class of persons who will look with most regret

upon this somewhat modified method of stating the doctrines of the Bible, will be those of my own age, and who, "by reason of strength," are, like myself, making their way beyond the three score years and ten. There are men whose theological system was received and crystallized in the seminary, and who piously revere the *form* of sound words. There are others, the elements of whose system at first are like plants in the vegetable world, and are kept growing their life long. And the extent and specific form of this growth depends upon circumstances.

The writer has a theory, which he will state in connection with the history of its exemplification. In the early part of my ministry, say, from the year 1830 to 1845, in addition to my own pastoral duties, I spent much time aiding my brethren in revivals and protracted meetings. I went to the pulpit with the conscious inspiration of the Holy Spirit. The atmosphere of the house of God seemed vital with the same divine power. The great work to be done was to help thoughtful, anxious hearers to *feel* that they were sinners, and to *feel* that there was a Savior with a multitude of tender mercies. And I seemed to have an *intuitive perception* of what were the truths of the Bible addressed and adapted to such hearers. And I preached to them the law of God in its perfect benevolence and perfect rightness — not the law of an arbitrary sovereign acting the unfeeling magistrate, but the wise and loving prescription of a heavenly Father, whose one end and object was to bless us. His displeasure was that of grief and tears — to be dreaded as are the tears of an aggrieved mother by a truant

child. And my hearers were brought "under conviction," and intensely so. They could raise no objection to such a government, nor excuse themselves from obligation to obey, and to repent of disobedience. Sin was felt to be "exceeding sinful."

The Savior that I preached was a Savior infinite in his love, that loved us in tenderness and pity while we were yet enemies, and died for us when such, and that now was waiting to forgive the returning penitent; and that to such, his heart would be instantly and forever reconciled. The idea of a commercial atonement as an equivalent for the penalty not inflicted, was, of course, alluded to in deference to the claims of Orthodoxy, but without any attempt at practical application, or perceived relevancy, or moral availability.

In other years, and with more of leisure and ability for independent investigation, and with a conviction that had increased year by year that there were in our metaphysical theology some monstrous errors, that were operating disastrously upon human character, I attempted to construct for myself an ethics, exegesis, and theology. And the result was, that I found both philosophy and the Bible in harmony with the report of my own intuitions. I found God—the real God of the Bible—to be the true correlate to the soul of man as man; and the Savior—the real Savior of the Bible, a pitying and forgiving Savior—to be the true correlate to man as a sinner.

And I would suggest to my brethren, the fathers in the ministry, that we enjoin upon our younger brethren who are taking our places, not that they shall be sticklers for the old traditional forms of "Orthodoxy,"

but rather that they *must* be filled with the Holy Ghost, *must* be profoundly *in Christ*; so that they shall thus look at the gospel from Christ's own standpoint, and see things as he saw them, and find in his words what he designed to embody in them. The day in which for such advice to be given and to be followed has "fully come." May the Lord never give to the world such a generation of ministers as we have been. We do, indeed, love the Savior and his cause, and have toiled in his service, and not without success. But there is a plane above that which we have occupied. May our successors stand upon it, walk in its light, and know its inspiration and its successes.

It is a fact, full of hope, that there is in those who lead the van of the "sacramental host" the belief that neither creeds nor anathemas are of any avail in preserving purity of doctrine in the church. The facts of history are decisive on this point. They who have made the freest use of creeds to fence out error, have suffered most from its inroads. And from the days of the corrupt and vain Justinian, and his more corrupt clerical advisers whose tool he was, and they his, it is found that they who have been most ready and severe in the use of anathemas, have had very little of the spirit of the gospel for which they profess to be fighting. And especially is it true of our own times and country, so distinguished for the freedom of opinions, both political and religious, that the attempt to employ authority, and the votes of clerical or ecclesiastical bodies for the protection or advancement of

Orthodoxy, only creates disgust, and is followed by reaction. I would gladly see in all our churches so called, creeds, as a condition of fellowship, set aside, and the one question be, Is the candidate a Christian? Churches may have their confessions of faith in their records, and select their pastors with reference to the same; and candidates for fellowship and union should understand the kind of preaching they will have, in deciding whether to worship with a given church, or some other of different creed.

The one and sole preventive to religious error is an eminent spirituality — not excluding, of course, intellectual culture. A heart full of Christ, will see and love and live upon the gospel of Christ. And it will have an intuitive discrimination between religious truth and error. And those nervous sticklers for the trinket forms of phraseology, that are the offspring of the so-called philosophies of the dark ages, will find a sedative to their morbid sensitiveness by accepting, and inwardly digesting, this great truth. If, however, any of my good brethren shall be still aggrieved for the erring author, I assure them I reciprocate all their benevolent interest, and would say to them, “Weep not for me, but weep for yourselves.”

Some years since I published a little volume entitled “Eschatology,” in which I attempted to show — what had thus far strangely escaped the notice of commentators — that there was to be made a distinction between “the Coming of the Son of Man,” and “the Coming or Appearing of the Lord.” The former referred to the coming of the promised Messiah to

establish the " Kingdom of Heaven," the latter to the manifestation of Christ to his disciples, after his inauguration in the spiritual world as Lord and Head over all things to the Church. This manifestation was made to Christians by the change in the mode of their constitutional being implied in death. Also that death was a natural transition from the animal to the spiritual body : and that by " resurrection " (*ἀνέστασις*) was meant the future life, or life beyond the grave. The doctrine of " the resurrection of the body " was shown to be without foundation in the Scriptures. In the following pages very little attention is bestowed upon the proof of these positions. Their truth is assumed. If any reader wishes a more extended consideration, he is respectfully referred to " Eschatology." Some points incidental to the above, a more extended consideration has modified.

THE BIBLE REGAINED

AND

THE GOD OF THE BIBLE OURS.



CHAPTER I.

CREATION.

THIS world is Christ's. The history of its creation, and of the divine government over it, is a history of the development of Christ, the eternal Logos. It will be the design of this work to trace, in outline, this divine government as thus understood. In it we shall find Christ "all, and in all."

First, in the order of events, is the preparation of our planet as the theatre on which for his work to be performed. All things were made by him, and with reference to him (*εἰς αὐτόν*), and of course adapted to his purpose. The mountains and the hills, the valleys and the plains, the rivers and the oceans, and even the thorns and the thistles, are all a part of the great plan. The early history of the work of Christ, then, is found in "the everlasting hills," and reaches to an antiquity so remote, that human estimates attempt not its dates.

The "comings forth" of the Messiah "have been from the days of eternity." The rocks tell of the work of his hands, and of the process by which our world has been made what it is. As God has taken so much pains to give us this history, it must be worthy of our study.

When in the fullness of time the general surface of our planet had become adapted to its purposes as the theatre on which to develop the character of the race to be, the pen of inspiration began its work. The record written upon the rocks by the finger of God, tells us that among the various changes that have occurred in the material of the globe, have been upheavals of particular portions that had long been beneath the waters, to become the theatres of animal and vegetable life; and that in these changes, the laws of nature, or established and known methods of divine agency, have been qualified as to their results by special divine agency. New forms of matter, that were additions to the fauna and flora of the world, have left in the rocks the history of their creation and of their preservation for a time as adapted to the then partially developed constitution of the planet. One of these upheavals was now to occur, and thus furnish a virgin soil, and other particulars, for the abode of the Primal Pair about to be created as the germ of a race of moral agents. It was the pleasure of God that the process by which this new abode for man was made ready for his reception, should after be revealed to him in detail. A seer was taught the story. As at subsequent times seers were made prescient by visions, so now the past was revealed in this method.

The vision of the seer opens just before the dawn of the first of the six days. On every side there was the "wasteness and desolation" of a vast watery surface. Darkness was upon the deep, and the winds (רוּחַ אֱלֹהִים, breath of God, i. e., wind) were still, as if brooding over the waters. But God said "Let there be light," and there was light. That is, in the language of modern science, the earth, by its revolution upon its axis, brought that part of its surface to the light of the sun.

On the second day the dense and dark cloud that had rested upon the waters rose, and thus separated the watery cloud from the waters below. This intervening space was called the "firmament."

On the third day the slowly rising ground came to the surface, while the waters retired, of course, into the submarine valleys. Brought to the influence of the atmosphere and the light, all was ready for vegetable life. This seems to have sprung into being in maturity, as did afterwards the human Pair.

On the fourth day, the clouds that had risen on a previous day cleared away, and thus presented to the eye of the seer the sun, moon, and stars.

On the fifth day God said, Let the waters bring forth abundantly the moving creature that hath life, and let fowl fly above the earth. This may have been by miracle, or it may be that the atmosphere and the waters that had been so disturbed by the processes of preceding days were now tranquil, so that the birds appeared again in the heavens, and the fishes ventured to visit the waters near the new-made territory. Even the great whales that inhabited the now Caspian and

Northern Seas, then united, appeared in the neighborhood of the garden that was getting ready for man.*

On the sixth day the land animals made their appearance. They may, by this time, have come from the contiguous and older territory as immigrants, or they may have been created miraculously, or both methods may have been employed. Either hypothesis is in keeping with geologic teachings. This day witnessed the crowning work, the creation of the

* Scientists tell us that what is now the Caspian Sea was once a part of the Atlantic Ocean. That sea is in a vast basin, needing only a supply of water to become greatly extended on every hand, except, perhaps, the west, where the mountainous region of Armenia would prevent. There is evidence that the region about the Caspian was once a salt sea, and therefore probably connected with the ocean. The country south of the Caspian was by the ancients called Salt Desert. As in point, we quote the following from a report by Dr. Karl Vogt, of a recent Congress of Paleontologists at Copenhagen, presented to the "German Scientific Association," at its late meeting at Innsbruck.

"It is certain that posterior to the advent of man, the Straits of Gibraltar, of Dover, and the Dardanelles, as well as Sicily and Africa, were still united by isthmuses; the whole Mediterranean area was separated from Africa by a sea in the basin of Sahara; *the Baltic was a sea of ice, covering the whole low level of Northern Germany and Russia*, and cutting off Finland, Sweden, and Norway into what would have been an island but for its junction with Denmark."

If this opinion, sustained by the authority of great names and the learning of Europe, is entitled to credence, our hypothesis expressed above is confirmed. The river that passed through Eden eastward, and watered the Garden, where it separated into four principal branches at its mouth, forming thus a delta, emptied into the Caspian Sea, — where were "great whales" for Adam to name.

ADAM, — a bisexual being, “a male and a female.” Thus were finished the heavens and the earth; all that appeared to the prophet, and all that was known to him, ignorant as he was of geographic or astro-nomic science.

On the seventh day God had finished his work which he had made, and rested, and sanctified the day as a Day of Rest.

NOTE. The design of the Sabbath, appointed on the seventh day, as immediately succeeding the six days of the Creation, was to meet a need in man as animal, intellectual, social, and religious. The interest of man required that he should devote six days to labor; also, that he should make the seventh day a day of joyous, holy rest. The inferior animals in the service of man, in common with the animal nature of man himself, required this rest. God enforced the observance of this day of rest by his own example.

By the Fall, this institution, like marriage, was lost, till restored ages afterwards. Periods of seven days during the Patriarchal age have been supposed to indicate a Sabbath; but it is very doubtful if they have any such significance. There is nothing in the sending out of the doves at intervals of seven days that is inconsistent with this hypothesis. But in the case of Jacob's wedding feast, which continued *through* seven days, the sanctity of the Sabbath seems not to be recognized. Had the Patriarchs observed the day religiously, we think there would have been some allusion to the fact. It is recorded again and again that they built altars and worshipped.

That the children of Israel knew nothing of the Sabbath when they left Egypt is evident. When they had arrived at the desert of Sin, and were pressed with hunger, they cried unto the Lord, and he promised to send them food,—first quails in the evening, then manna in the morning; the latter for six days in succession, but with none on the seventh; and this for an indefinite period. The reason for this arrangement was not understood, and “all the rulers” came to Moses to ask explanations. (Ex. xvi. 22, 23.) The answer of Moses is equally in point. It is *a* great Rest-day, *a* rest holy to Jehovah. The absence of the article in the Hebrew forbids the supposition of a reference to the institution as known. So the intensive “a great Rest-day,” and that it is to be kept holy to the Lord, show that it was to the men of that day a new institution, and needed to be described, and its nature and design explained. In the recapitulation in Deuteronomy, the reason given for the Sabbath is that the laborers might have rest; and the Israelites should remember that they were servants in the land of Egypt, and had no Sabbath of rest.

There is no evidence that the day of the Sabbath appointed in the desert of Sin, was the same as that in Eden. The first day of the six dates from the murmurings of the hungry people. That the day previous to the first gift of manna was not a Sabbath, not only as known to the people, but as regarded by Jehovah, we infer from the fact that the quails were given on that day in the afternoon, i. e., between three o'clock and the night. Taking them, dressing them, and eating them, as cooked in the use of fire,

would ill comport with subsequent regulations for the observance of the Sabbath.

The institution of the Sabbath in the desert of Sin was previous to the Mosaic Institute, and had no connection with it or reference to it. It simply imports that it is the duty and privilege of individuals and of communities to observe one day in seven as a day of joyous rest, and holy to the Lord. The obligation rests upon all men in every age. The existence or otherwise of the Theocrácy affects it not.

The incorporation of the Sabbath into the laws of the Theocracy confirms the opinion above expressed, that communities should observe one day in seven. The manner in which the law is there given in relation to the Sabbath, shows that when a particular day is observed by a community, that very day is to be observed by *all* the people, as much of the design of the Sabbath were else defeated. The command is, Remember *the very day, the Sabbath* (שַׁבָּת, αὐτός, *ipse*). The spirit of this command in the Decalogue, and the laws of the nation, bears directly against the Seventh-day Baptists.

I would guard against the inference from this allusion to the Commandments that I quote them as authoritative. The "Ten Commandments," *as such*, are abolished. They were a part of the laws of a nation that has ceased to be, for these eighteen centuries, and of course as laws of that nation are no more obligatory upon us than are the laws of the Roman Empire obligatory upon the citizens of the United States. That the Ten Commandments are among the things which, in the New Testament, are represented as passed away,

is evident. Indeed, they are repeatedly called "the covenant" which God made with Israel. (Vide Deut. iv. 13 ; ix. 9-11). The New Testament speaks of the Old as distinguished from the New Covenant or Testament, and in the Old includes both the "written" law and that "engraven on stones." (2 Cor. iii. 7 ; Heb. viii. 13.)

Besides, parts of the Ten Commandments are specifically local, and do not admit of general application. The reward promised to filial piety was long life in Palestine under the Theocracy. The fourth commandment requires the observance of the very same day that was observed in the desert of Sin. A race living on a sphere whose days and nights are conditioned upon the revolution of the sphere on its own axis, cannot keep the same day the world around. There must be some place where, side by side, different days must be observed. Our missionaries have run the line in the Pacific Ocean 180° from the Observatory at Greenwich.

All that is moral in the Ten Commandments is, of course, as moral, binding upon the men of every age. But the same is true of the Justinian Code.

CHAPTER II.

THE FALL.

HENCEFORTH the great fact in the history of this world is Man — his Fall and his Recovery.*

The history of the Fall of our First Parents is given us in allegory. Josephus, in his preface to the Jewish Wars, tells us that Moses sometimes uses “tasteful allegory.” The first chapter of Genesis he regards as literally historic; i. e., descriptive of a scene representing the facts of the first six days; but adds, “After the seventh day he begins to philosophize” (*ἡρξάτο φυσιολόγειν*). The early Christian Fathers understood it as allegory. Clement of Alexandria says, “The serpent creeping upon his belly, allegorically represents sensuality.” The ethical history of the Fall, in the language of sci-

* We are now about to enter upon the moral history of man, and to attempt the interpretation of the Scriptures in their relations to the same. The sacred writings everywhere assume the facts of Ethics. But there is no subject about which the opinions of men are so vague and indefinite, and between themselves so contradictory. The author has attempted definitions of “right,” “wrong,” and “conscience,” and appended the same to this volume. The reader will find his account in consulting the note, as preparatory to the attempt to understand the following pages. Vide Appendix, Note A.

ence, would not have been understood by the contemporaries of the original author. And we find this principle of accommodation to the capacities of men observed throughout the Bible. The prophets employed allegory often. The Messiah taught by parables. And we are inclined to the opinion that the story of his Temptation is an allegory. The Messiah must go forth upon his work as a man, and dependent as any other man. And his miraculous power was not to interfere with this idea. He might not work miracles for his own personal comfort and independence. Else he could not be our example. He might work miracles for his Messianic glorification. But as such, their object must be the good of others — works of love and piety. And then he must not incorporate into his means civil or military power. His was a moral work, and his cause must know no other than moral means for its advancement. The philosophical statement of these principles would have been less intelligible and less impressive to the Jews. Bible usage thus creates a presumption that such an event as that of the Fall, involving as it does the deepest and most subtle principles of intellectual and moral philosophy, would be told in allegory, — just as we should expect Moses to say “The sun rose,” and not “The planet, by its revolution on its axis, brought us into the range of the straight lines of light from the sun.”

There lies on the very face of the story the evidence of allegory. The rib, the two trees, the fig leaves, the garments from the skins of animals, the serpent talking, all conspire to forbid any other hypothesis. That the literal eating of the fruit of one of the trees should,

as an effect, secure perpetual life to the soul, while the eating of the fruit of another should, as an effect, impart the knowledge of good or evil, and with it death, are hypotheses which we shall find it difficult to give a place in ethical science. So also of the fact that our first parents, as constitutionally capable of moral government, should find their sole duty to consist in refraining from the eating of the fruit of a specified tree. From the nature of the case they were, and could not but be, under moral obligations to themselves, to each other, and to God, and in many particulars. The allusions to the tree of life elsewhere in the Scriptures (Rev. ii. 7; xxii. 2) confirm our theory. When the race shall be restored to its normal condition, it will eat of the tree of life. — Jotham's story of the trees in search of a king (Judges ix. 8, seq.) does not more positively forbid a literal interpretation.

The literal interpretation involves contradictions which the assumption of allegory makes harmonious. In chapter i. 27, we are told in historic narrative that on the sixth day God created the Adam a male and a female, making the creation of both parts of the bisexual being contemporaneous. But in chapter ii. 21, 22, the wife is represented as made from the rib of Adam, and not till he had been placed in the garden with instructions to cultivate it, and had, in form, been put under the moral government of his Maker; not until he had become so acquainted with the inferior animals as to give them names.

As allegorically represented, this difficulty is obviated. It implies that the human pair were placed in the garden to take care of, and cultivate it, and find thus

their sustenance ; and that for a time the parties lived unmarried. Nothing would be more natural. Eve was made a *woman*, and as such would be coy and retiring. Adam was made a *man*, and as such must, in the spirit of chivalrous manhood, respect and defer to this instinct in woman. Yet these very traits of feminine character had, such was his nature and theirs, resistless attractions. Adam had seen the inferior animals, and, as is implied, in their sexual relations. But he was "separate." There was a want of his being not yet met. There was in his spirit, in waiting to be developed, the germ of an affection pure, sacred, and next to his love for his Maker, the noblest. To this the companion of his life was found to be the true correlate ; and the effect of time and circumstances was to beget in his bosom that tenderest of human affections, conjugal love, and to ripen it into an absorbing passion.*

His companion in horticulture (the æsthetic department was hers, of course) seemed strangely a part of himself. This love was a reason for marriage : and the Lord approved, and said, "It is not good for the man to be 'in separation' ;" and gave her to him as a wife. They were married. And as the fact that she was in his heart was the reason why she should be his wife, the nearest approach to the representation of the heart by symbol was to take one of the ribs that covered the heart, and make of it a wife. And the import of

* "Deep sleep" is not the proper rendering. The Septuagint renders it *ἐκστασιν*. Simonis defines the word "Sopivit, ἐκστασιζῶς." It implies a bewildered state of the mind. Adam was entranced, in other words, was deeply in love.

the story is, that unlike the brutes, in man the animal appetencies are made to be the handmaids of conjugal love.

The question of a period somewhat extended before marriage affects our opinion of the Fall. During this period the parties were living in God's world, and under the divine government. They could not but sustain moral responsibilities. They had duties, and those were performed. They had, therefore, a moral character. They were holy. The only escape from this conclusion would be in the hypothesis that they were too infantile for moral character. But this supposition is forbidden by the fact that they intelligently cultivated the garden, also Adam gave names to the various animals. The Fall, then, was from a "holy and happy state," not of created but of acquired holiness.

We proceed, then, on the assumption that the representation is allegorical. Constitutionally moral agents, the Primal Pair were placed under the conditions of moral government. Their responsibilities grew out of their relations to themselves and their personal welfare to each other and to God; and also out of the relations of the present, with its excited susceptibilities demanding instant gratification, to the ultimate highest welfare. They were visited personally by their Creator in human form, and while receiving from him a rule of conduct, were assured that perfect obedience to it would bring to them great and increasing happiness. The fruit of righteousness would be a tree of life, whose supplies, ever accessible, would be found exhaustless. Hence the allegorical

representation of a "Tree of Life," in the midst of the garden, of which they might freely eat.

Disobedience would be followed by other and different consequences. Abnormal itself, it would induce upon them an abnormal and diseased condition of both body and mind. The original platform of perfect obedience to a perfect law, and unalloyed happiness the result, would be abandoned. The annihilation of their being would not follow, nor the entire absence of happiness. A mixture of good and evil would ensue, and become their habitual experience. By disobedience they would eat of the tree of the knowledge of good and evil. This is not threatened penalty, but a prediction of what would be the effect. In the day thou eatest thereof, thou wilt destroy thyself. The Septuagint renders it in the middle voice.

The argument and persuasion of the serpent present to us the philosophy of temptation. Has God said, "Ye shall not eat of *every* tree of the garden? Has he placed an arbitrary restriction upon your enjoyment of the good things which he himself has created for your use? You must have misunderstood the command. He loves you, and delights in your happiness. Ye may then eat of all the trees of the garden. Ye will not surely be destroyed by your own act." (Pual.)

Questions of Right and Wrong are among the most difficult ever submitted to the human mind. Right and wrong imply a law of action; and that law must prescribe to man a conduct fitted to promote the highest happiness of himself and others.* But how

* Vide Appendix A.

attain to the knowledge of this law? How, in the first place, obtain the knowledge of the law of his own personal well being? If left to the light of nature, he can obtain it only by a long course of careful experiment. He is the subject of appetites and passions that are brought into play of necessity by the circumstances of his being. These susceptibilities were implanted in his constitution by a benevolent Creator, and his happiness is conditioned upon their gratification. This gratification, however, may be inopportune or in excess. How learn when it is such? How learn, for instance, when eating or drinking is in excess? The Bible teaches us not to "be drunk with wine, wherein is *excess*." The gluttonous are put into the same category with the winebibber. The sexual impulses are forbidden indulgence, save under the conditions of matrimony. Any other is inopportune. So of all the impulses of our nature. Even pity may be in excess, and charity may be misplaced or ill-timed. Now it is obvious that a law that shall be well-defined and thoroughly established in the convictions of the human mind as right, cannot but presuppose a long and carefully conducted course of experiments—upon the individual as such, and upon the community as such. And further, that the law of temperance (in the largest sense of the word) could not be defined till excess had first been practised, and its consequences experienced. In the particular of eating, the man may have become a dyspeptic, and the subject of a craving for food in excess of his needs, before he had established the law of temperance in eating; and for the same reason he might have acquired the drunkard's thirst

for stimulating drink. So of all the appetites and passions. And the community, in its attempt to acquire regulative principles, might, must have brought itself into the same abnormal and deranged condition. Thus all the impulses of our nature would, by an excessive indulgence, have acquired strength and power over men, that, according to the well-known conditions of free agency as right or wrong, would be fearfully prophetic of a deteriorating future. Of necessity, then, it would seem that before man had acquired a knowledge of a moral law or regulative principle, he would have become too depraved constitutionally to be of certainty controlled and guided by it; and before sin, as the violation of known law, was part of his history, he would have been the victim of depravity, his constitution deranged and diseased in both body and mind. Depravity would be first in order, sin follow in train. The depravity would consist in the abnormal state of the functions, by which the balance and symmetry of elements would be destroyed. The appetencies and impulses would be morbid and deranged, some too strong, some too weak; and as this derangement would be constitutional, it would, of course, be transmitted by the laws of ordinary generation from parents to children.

On the hypothesis of a supernatural revelation of a law by the Creator, the case would be modified somewhat, yet essentially the same principles would obtain. No law has ever been given to man which does not submit much that is his duty, as a question for his judgment. In the texts already quoted, we find this: Wine is pronounced good when used properly, but the excessive

use is forbidden. Food is a necessity, yet the excessive use of it is prohibited. Man is to treat his neighbor as he would be treated in his circumstances. In all such cases the exercise of judgment is demanded. Questions of duty are to be decided on the same principle as in the case of those taught only by the light of nature.

The Scriptures proceed on our theory. The word uniformly rendered sin, by our translators (*ἁμαρτία*), will be found sometimes to denote sin, or the violation of known law, and sometimes depravity, as explained above. John (1 John iii. 4) says, *ἁμαρτία* (sin), is lawlessness, that is, conduct not regulated by law. It is simply the negation of law. Paul, in his Epistle to the Romans, uses *ἁμαρτία*, sometimes, to express depravity, and says it is not imputed, that is, the men of whom it is predicated are not considered guilty where no law is known, or known as applicable to the case or acts under consideration. Depravity, he says, is "dead" in the absence of law, i. e., dead as sin. But when the commandment comes, this depravity is irritated and provoked by restraint, and comes to life as sin, and involving guilt. He says (ii. 12) that they who have acted out their depravity in ignorance of law will perish, but without the condemnation of law. They will *perish* (*ἀπολοῦνται*) ; they are in an abnormal and diseased condition in both body and mind, and must perish in their own corruption. But they who have acted out their depravity with a knowledge and in despite of law, will be *condemned* as guilty (*κριθῆσονται*) by the law, and suffer the consequences. The distinction between depravity (*ἁμαρτία*) acted out in ignorance of law, and the same acted out unrestrained

by known law, is observed throughout this entire Epistle, and, indeed, throughout the Scriptures. It is noticeable in the First Epistle of John (iii. 4). The statement that the sins of the times of ignorance were overlooked (*ὑπεριδὼν*, Acts xvii. 30) is made on this principle. Where there is no law, there is no transgression.

The heathen, God "gave up," and did not hold them amenable to himself. They had no knowledge of God, and of course could not be under his moral administration. God suffered them to walk in their own ways; he permitted them to follow the promptings of their depravity, and did not call them to account as subjects of his moral administration. They "perished without law" (*ἀνόμους*).

There is no evidence that our first parents did not fall on our theory. The allegorical representations of Gen. ii. and iii. simply imply that Adam and Eve were put upon probation, i. e., placed under the moral government of God, and that they sinned. It tells us nothing about the process, except that it was through temptation, and on the question of temperance or avoiding excess. "Hath God said ye shall not eat of *every* tree of the garden?" The sin was not till after their marriage. Previous to this time they were living under the moral government of God, and, of course, were holy, and practising on the principle above explained. The extent to which "depravity" had grown before the guilt of the violation of known law was theirs, we are not told. They sinned.

That the moral character of successive generations is formed on the principle that depravity leads to sin, will be admitted by all. Constitutional abnormality,

whether it be congenital or acquired, is, as is well known, transmissible to posterity. But without the assumption of a deranged constitution, the *essential nature* of an infant sustains our theory. He is born with animal appetencies and mental impulses, which are operative for a long period before reason and conscience can be influential. These inferior elements, by their exercise, acquire strength, and an increasing power to influence the free will, and, in fact, do control its acts. When, by and by, the knowledge of God, as a being to whom he is amenable, comes to the mind of the child, its first impressions are faint and indistinct, and their moral influence can be but feeble. This—feeblest influence as it is—brought into conflict with the momentum already acquired, is overcome. Once resisted, the repetition is easier, and soon the force of habit is in that direction with positiveness of character, and the future decided. This, in the case of Christian parents. A parental moral influence, judiciously exerted, may modify somewhat the else unresisted course downward; but it only retards, and depravity pursues its way, and retains its control. Not by might, nor by power, at the command of mortals, is this tendency to be overcome, and the current of the soul turned backward. In the case of the children of irreligious parents, and especially of the heathen, domestic influences accelerate rather than retard the fatal current.

We have seen that the Scriptures employ the same term to indicate both depravity and sin, as if the two were inseparable, and the latter to follow in train of the former. Must not our philosophy lead to the

same conclusion? But could not the first parents of the race have been restrained by predicted suffering? Such prediction was employed, but without success; and we may ask how it could be otherwise? What is predicted evil to one who knows only good?

Are we, then, to accept the dogma, that sin is the means of the greatest good? God forbid! Yet, that depravity and sin are unavoidably incidental to a system for developing the highest type of moral character, we may admit.

The treatment by the Savior of sinners of different classes, is in keeping with our hypothesis. The sins of those in ignorance, and the sins prompted by impulses and passions, are treated with comparative lenity. Christ mingled, ate and drank with publicans and sinners of that class as comparatively hopeful under the redemptive influences of his mission. Even the woman taken in adultery was treated with great tenderness. But to the Scribes and Pharisees, whose sins were committed, not under sudden animal or mental impulses, but in clear light, and deliberately, he addressed the language of terrible severity. The publicans and harlots would sooner enter his kingdom than they. The great charge against men of every class, is not so much that they have sinned, as that they do not repent of their sin, and accept the pardoning mercy and grace of Jesus Christ. This they are called upon to do, not from impulse, but as the creatures of reason and conscience, and of sober estimates of duty and privilege.

We see, then, how temptation could find its way and do its work in Paradise. Our first parents were de

ceived and misled. They sinned. The fog, however, soon passed away, and they saw things clearly. What at the moment half seemed to be desirable to make one wise, is now seen to be a violation of a known law of right. The consequence is that they are self-condemned, and hence ashamed in the presence of each other, and resort to weak methods to conceal their guilt that are no better than aprons of fig leaves. And while they shrink from introspection, and from the observation of each other, much more do they shrink from the searching eye of their Creator. In addition to the derangement resulting from their experimental efforts to acquire a knowledge of the law that should regulate their moral conduct, if such there were, they now knew the maddening effect of conscious guilt; they have wounded conscience. Not only so, they are alienated from God, and he has become, not indeed their enemy, but a friend displeased; the Friend in whom they must live, and move, and have their being. They have sundered their friendly relations to God, their Creator and Preserver. The weak and silly efforts to conceal their sin from God, and to blind their own eyes to the perception of it, are only what have been repeated by all their descendants.

The nature of the serpent fits him, above every other creature, to stand as the impersonation of temptation. And the curse pronounced upon him is virtually a brand of infamy upon the tempter in every age. Shame and everlasting contempt is, and must be, his doom. That the curse came upon the woman and the serpent in connection, would seem to imply, what is so obviously the fact, that maternity, much more than

paternity, is responsible for the character of the race, as inheritors of depravity. The idiosyncrasy of the child is from the mother chiefly, while at the earliest period of its young life the mother wields a greater influence than all the world beside, for good or for evil. The mother of all living was told that her own, and the life of her posterity, would be one of conflict with temptation. The power to harm would be persistently active for their destruction. She had opened upon them the flood-gates of evil. There was, indeed, left to her and them a constitutional appreciation of Right and a Conscience, and these would carry on the conflict with temptation. On the one hand, temptation would lie concealed along the pathway of life, and unexpectedly strike his fangs into the foot of man; and, on the other hand, man, in his method, would crush the head of the tempter. Life would thus be a conflict, and the one would do the other, each in his own natural way, all the evil he could. Sometimes temptation would be resisted. Sometimes the seed of the woman would find the fang and the deadly poison of the serpent in his veins.

This language is often quoted as if a promise of the Savior. We see in it no such import. In it there is no intimation of victory on the part of man. The bite of the serpent is as fatal to man, as is the stroke of man to the serpent. Indeed, the advantage is rather on the part of the serpent. He sees and avoids his enemy, unless he has the power to harm him, but himself is not seen, nor his presence recognized, till he has inflicted the mortal wound. The anger of the wounded man towards his assailant does not neutralize the poison

that is in his veins, or save him from death. It did not avert from Adam or Eve the fatal evils that must follow in the train of sin, to reproach the tempter. Adam was told that sorrow and toil were to be his portion. The very earth was cursed for his sake; and finally he was driven from the garden, with its spontaneous production of sustenance, to till the reluctant soil for a livelihood. He was expelled from the Garden of Eden, and the tree of life guarded against his approach, because "he could not" (improperly rendered "lest he") put forth his hand, and eat and live forever. That is, he has fallen from the platform of life by law, and now, as a transgressor of law, he cannot go back to his former state. By deeds of law he cannot now be saved.

No sooner had the darkness of the Fall settled down on our first parents, than there arose upon them the dawn of the Sun of Righteousness. When it is said that God made for them garments of skins, and clothed them, this great fact is implied. Their consciousness of guilt was represented by the feeling that they were naked, and they gave this as a reason why they hid themselves from the presence of the Lord when he came into the garden. All that they could do by way of correcting the evil of their case as sinners was to make for themselves their poor apologies represented by aprons of fig leaves, which even in their own estimation were not such protection that they dared to appear in the presence of the Lord. They could not clothe themselves for "audience with the Deity," as we their posterity cannot. But they were "clothed upon," that the shame of their nakedness did not ap-

pear. God must, in some method, have assured them that "to God there belong mercies and forgivenesses."

Attired with this conviction, they were reassured. With Eve this doctrine of forgiveness and peace was practical. God had clothed her with the garments of salvation, he had covered her with the robe of righteousness. Here begins the history of the "Lamb slain from the foundation of the world." In this brief text "the righteousness of God" is first "witnessed" (Rom. iii. 21), which was "manifested" in perfect distinctness in the gospel.

The evils that Adam and Eve were told would come upon them as sinners, were not represented as penalty or punishment in any sort. They followed by a law of their constitutional being. Indeed, they were to subserve the purposes of their reformation and salvation as disciplinary. So of the announcement, "Thou shalt surely die." It is simply future,— "Thou wilt." It was not minatory, as threatening penalty. They were told what would be the consequences of their act. The Septuagint employs the middle voice: "Ye will destroy yourselves."

The interpretation of chapters ii. and iii. as an allegory does not affect their theological import. Man, at his creation, was placed under a moral government; he sinned, he became depraved, and that depravity passes to his posterity, who inherit it by the laws of natural generation.

What estimate shall we place upon the Fall? We think the language ordinarily employed fails to represent the case. *From what* did our first parents fall?

They were, at their creation, simply human beings, with the capacity to develop a moral character when placed under moral influences. They were subjected to those influences, and, so far as we can see, in circumstances the most favorable possible for developing their character in symmetry and beauty. We say possible, for we must keep in mind the unavoidable difficulties and dangers incident to the formation of a moral character. So far as we are informed, there was no promise of special assistance in aid of their constitutional capabilities. They stood alone, and alone bore the responsibilities of judgment and choice. They were not informed of the bearing of their acts upon a *remote* future. They were told that in case of disobedience they would die—to their present condition. They would be removed from it, as we are all removed from this life to another and different, by death. They would fall from the platform of law and of unalloyed good as the consequence of obedience. They would be “dead in trespasses and sins.” Temptation and conflicting motives they of course had, as is implied in the very idea of moral acts, and the formation thus of a moral character. They might, by a course of obedience, have acquired such a force of habit in the right, and found such rich fruitions in a life of holiness and communion with God, that they would have been confirmed educationally in such a life. But always up to the time of such stability of character, they would have been liable to swerve from the right. How long before such stability had been possible, we are not told. In our day, we find that the longest lives of Christians, such from their childhood,

are not sufficient; and we have no authority to suppose that had the temptation which prevailed in Paradise been resisted, some other would not have proved fatal — some obfuscated logic, or some sudden impulse.

So of their posterity. Every child that should be born to them would come into being under the same, or rather greater liabilities. The power of the intellect to judge of right would be very much less, while the impulses that proverbially govern childhood would be strong; and, in the absence of any promised aid, left to themselves it could not be — so it seems to us — but they would violate the perfect law. In the earliest period of childhood moral character must be found in acts shaded only in the slightest degree with good or evil. Yet the least tinge of wrong would violate the condition of life, and incur the consequence foretold. As in the case of the Original Pair, so with each and every one of their posterity, if hope fastened upon any good, near or remote, in the future, the realization would, as under a purely legal dispensation, depend entirely upon themselves. If under any pressure of motives, any degree of excitement, logic should be jostled, and the choice, as a consequence, deviate from the straight line of rectitude, though by an angle less than any assignable quantity, all the sweetness of hope would be turned into bitterness, its light go out in darkness. Who would not prefer, infinitely prefer, our condition under a gracious and forgiving system, even with all our inherited depravity, to that of Paradise?

And who can for a moment suppose that such beings as are, and from the first were, the human race,

would be placed under a moral government, into which, as a primal element, forgiveness and restoration did not enter. The after-thought of a reparative governmental commercial atonement is all out of harmony with the facts of the case. It is from the dark ages, and would not enter as an element into a well-written fiction of our own times.

The very language of Gen. ii. 17, "The day in which you may or shall eat" (ἄν φάγητε, Sept.), implies the expectation that they would eat. The protasis with ἐάν, and the subjective, represents a supposition, the accomplishment of which is *expected* by the speaker. (Vide Kuhner's Greek Grammar, § 339, ii. (b.), also Hadley's Greek Grammar.)

Our First Parents sinned — "fell." *Into what state?* They fell into the same arms of love that had borne them from their creation. They had the same heart of a heavenly Father on which to depend, and they were still within the same moral government as before, some of whose elements had not till now been put in requisition, viz., reclaiming methods, forgiving mercy to the penitent, and a reconciliation that was complete, and though oft required and oft repeated, was yet complete, and without alienation or "upbraiding." As before, perfect obedience to a perfect law was required, but with a multitude of tender mercies for the penitent offender.

That mercy and restoration is an essential element in the moral government of God, we may infer, not only from the character of God and the testimony of the Scriptures, but from the analogy of nature. Repairs and restoration are prominent in nature's pro-

cesses. The wounded tree is healed, and in animal life the wounded body. In social life the penitence of the offender is a reason for forgiveness and reconciliation. The man is a monster who does not, from the heart, forgive the transgression of his penitent neighbor. Does nature repair the breach and teach us thus a lesson on repairs and recovery, and has God made man such that repair of a moral breach and restoration follows in the train of repentance, and yet his own heart not act on the principle which his hand practises, and which is the duty and glory of men to practise? As I *feel*, and intuitively assume, that by repentance I shall and must be forgiven by my fellow-men made in the image of God, so do I intuitively assume that when I go to my heavenly Father in penitence and tears the wound will be healed, and I be reconciled to God, and God to me. The good man is waiting to be reconciled to his fellow-man. So God is waiting to be gracious. And in that divine moral government that came from the heart of God, mercy and forgiveness for the penitent must be an element. And so we find it. No sooner had the Primal Pair sinned, and as a consequence shrunk from the eye of God, and resorted to fig-leaf excuses, than they learned the great fact that they might approach their Maker. God made them substantial garments in which to appear in his presence and not be ashamed. They had access to a "multitude of tender mercies." The work of Christ was not the basis on which this proceeding rested. This rather was the foundation, and that the structure reared upon it. From God above, all the way down through all the moral relations of his creatures, penitence and forgiveness go hand in hand.

The theory that this intellectually Infant Pair were instructed on the philosophy of government, and the method in which "penalty" (which happens not to be an element in a moral government) could be dispensed with, and then told of a Savior who, at some remote period of the future, should come into the world and make a commercial atonement, and that they, if they would believe it, and have "faith" in it, could draw upon this bounty in advance, and be forgiven;—this theory is among the strange things that great and good men have believed, but which will not go into the twentieth century.

We cannot prove that the infant offspring of our First Parents encountered other difficulties in their inceptive moral developments than would have been theirs had not the parents fallen. Perhaps these difficulties were greater, for abnormal mental states result in abnormal physical conditions; and this last is transmitted, furnishing thus not different unfavorable influences to infant condition, but greater strength to the same.

The Apostle (Rom. v. 12-21) compares the blessings we receive through grace with the evils that come through Adam and his one offence. The former he represents as the greater beyond all comparison. The theory above expressed renders the Apostle's estimate obvious.

The view sometimes taken that the Fall of Adam was an unspeakable calamity to the race, dashing in pieces the great scheme by which they could be in the highest degree glorified; and that Christ and a redemptive work came as an afterthought, and as the

next best arrangement possible, is not in the highest degree honorable to God, or consistent with a true philosophy. And we are willing to run the risk of proposing the inquiry, Whether it be possible to give existence to a race of moral beings, who should, in successive generations, enter upon the stage of life in infancy, and develop a moral character without irregular and abnormal action, with deranged functions of mind, and as a consequence, of body? Could they else know good and evil, and be able to appreciate either? "Who are these that are arrayed in white robes? These are they who came out of *great tribulation*, and have washed their robes, and made them white in the cleansing efficacy of the blood of the Lamb." We nowhere find the Scriptures deploring the calamity that befell the race in the Fall, but everywhere full of the great idea that God is supremely glorified in saving the fallen. I cannot but believe that Christ is so great and glorious a Savior that he can more than repair the ruins of the Fall, — "from seeming evil still educing good." There will, as a consequence of the fall of man, and through the methods of saving him, be made a manifestation more rich and full of the character of God, than could else be made; and that richness and fullness all given to men, will by them, as "imitators of God, as dear children," be incorporated into their own character. When the Christian can say, "I live, no longer I, but Christ liveth in me," it is more than for him to say, "God, as a righteous, moral governor, liveth in me." And also, the difficulties in our way to heaven placed there by the Fall, the steep ascent to be climbed by

arduous and persistent toil, beget a character stronger and more effective, and in greater amount. More, and of richer quality, goes the saint to heaven in Jesus Christ.

The theory that after the Fall the original government was abandoned, and a gracious economy introduced in its place by Jesus Christ, conducted on other and different principles, has led to disastrous consequences. It has misrepresented God,—his character and government; Christ—his work as a Savior, and his relations to God and his government, and to man. It has slandered the heart of God, as if unsympathizing, un pitying, sternly severe, and inexorable. It has slandered the heart of Christ, as if of effeminate tenderness, that scarcely stood by a just and holy God. It has led to the doctrine of penalty as an element in the divine moral administration that was inconsistent with forgiveness, and to the monstrous theory of the vicarious suffering of the penalty by an innocent mediator as the condition on which the guilty can escape it, or even any efforts be made for their reclamation. It dishonors God, that he should exact such conditions, and man, that he should accept them. If I were justly condemned to death at a civil tribunal, and some friend should, without my knowledge, offer to die in my stead, and the government should accept the offer and inflict the penalty, and then pardon me, I should think my friend might be insane, and should be sure the government was selfish and unprincipled, and willing to support its authority in disregard of the great principle of RIGHT; and I should go through the remainder of my life unable to enjoy that life, and humiliated

that I should have been pardoned on such conditions.

It has led to the doctrine of the Trinity, and of different divine actors in the drama, and thus to going half way with the heathen in the direction of "gods many and lords many." I know of but one God, an infinite Unit, without the possibility of a reduction to fractions. That God manifests himself to me in methods multitudinous, but especially in that mysterious and divine Being, the Messiah, "my Lord and my God." I know of but one divine government, and that the same yesterday, to-day, and forever, not one element in it that was not in it from the beginning, and in waiting to be developed as occasion should require. The distinction between the original government of God and the gracious administration of Jesus Christ is without foundation, save in the fullness of manifestation. The divine government is, and ever was, Christ's, and everything else relating to us is Christ's. All that God has done for us he has done "according to the eternal purpose which he purposed in Christ Jesus our Lord."

The theory of penalty as an element in the original divine government, and the consequent necessity of a vicarious suffering of that penalty as the condition of the pardon, under Jesus Christ, of the transgressor, virtually annihilates "Our Heavenly Father," and converts the Deity into an executive magistrate, and as such officially heartless, and compelled by the iron necessities of the penal law of the original government to be inexorable to penitence, and to deal graciously with transgressors only on the conditions of a commercial equivalent — scarcely mercy at all. Such

a God, sternly just with reference to such a law, and his heart in his work, could have little sympathy with men as weak, and little pity for them as sinners. The sinner, on the other hand, must be afraid of him, and scarcely able to love him. The interposition of a "Second Person" as a merciful Savior, who pities the fallen and weeps over their sins, and can suffer and die to save them, only intensifies the representation above. The light of the Savior's countenance only makes darker the face of the stern Deity.

It may be said that the Scriptures are full of the representations of the parental character of God. Certainly, and the inference is, not that our criticisms upon the theory in question are not legitimate, but that such representations should have forbidden the objectionable theory.

This erroneous theory has led to a misinterpretation of the language applied to God in the Old Testament. God, as the theocratic administrator, is often called a King, and the language employed of him, as such, is borrowed from that applied to earthly monarchs. These were tyrannical and wrathful, and treated their subjects as if possessed of no rights, and to be used only as things. This monarchical phraseology is applied to God. This was divinely permitted, doubtless, as adapted to produce the best effect upon the men of that day. The mistake now is, to attach to such terms as wrath, vengeance, fury, &c., the meaning of the present day. The effect is to misrepresent the character of God. We should do injustice to those kings even, to judge of them by the standard, and in the light of the present. Much more is this true of God.

The writer is aware that to some of his brethren, and especially to those upon whose heads is the "crown of glory," the representations above may seem to smack of something not quite savory, and to be wanting in the positiveness and spicy flavor of well-seasoned Orthodoxy. What is wanting? Nothing has been said not in harmony with the theory that since the Fall of Adam the race have been, without exception, sinners, and that sin, once introduced to the human mind, perpetuates itself, and is interrupted in its course of self-propagation only by a special divine interposition which secures repentance and faith. This is true of all who live and develop a moral character in this world; and we incline to the theory that the same will be true of those who die in infancy, and develop a moral character in Hades. Depravity (*ἀμαρτία*) attaches not merely to the animal body, but to the spiritual body also, and we think to the soul.*

* My physiological theory of man is as follows: There *is* a natural body (*σῶμα ψυχικόν*), and there *is* a spiritual body (*σῶμα πνευματικόν*). The two constitute the present machinery of the soul. The effect of death is to throw off the grosser part, and to develop and bring into new uses for the mind the more subtile. While this more ethereal body is not now cognizable by the senses, there is evidence of its existence and some of its functions. Its connection with the soul is more intimate and direct than that of the grosser organism. It goes with the soul to the future world, and is there its medium of connection with the surrounding world of matter and mind.

We have said that by sin was induced upon man an abnormal state, mental and physical. That this abnormality would belong to the spiritual body follows from its more

And why should not moral character be brought out there by essentially the same process as here, and under the same liabilities? All infants, we believe, are saved. But will they, in heaven, be a class generically distinct from the rest of us who are saved? or will they, as we, be saved as penitent and forgiven.

I have not designed to incorporate, even by indirection, the theory of sin, which makes the slightest sin of the scarcely morally conscious child, as in *such sense* an infinite evil that the perpetrator does really and truly deserve, and may justly suffer as a penalty, eternal and infinite anguish. This is an item in the hyperbolic theology of our venerable fathers that the cultivated hearts and minds of the present day cannot take along into the future. It is simply an ethical fiction, and is no more a part of the gospel of Christ than are the "Arabian Nights." We think that the piety of our fathers, so earnest and intense, yet so lurid

intimate connection with the mind, and, going with the spirit to the future world, it would take its derangements with it. These, therefore, would furnish additional difficulties in the way of developing a right moral character in the case of the infant, and indeed of all others. This is the *ἀμαρτία* of Paul — depravity that has come to us from Adam, a blessing or a curse, according to the use we make of the severity of moral discipline it implies. That its effect should be, in the case of the infant first developing a moral character in the future world, those shadings of unholiness that would place him in need of a Savior's forgiving love to him, as a penitent, is certainly supposable. So that he, too, like those who sin and repent in this world, could praise Him who "had washed him from his sins in his own blood" — the child of Adam saved by Christ.

and melancholy, will never give place to a piety that is equally earnest and intense, and solemn and humble, yet glad, hopeful, expectant, elastic, the joy of the Lord its strength,—the piety of Paul, not of David Brainard,—till a different opinion is entertained of the character and governmental administration of God,—till he is seen in very deed our “Heavenly Father,” and his government parental,—till the generic element of his character is seen and felt to be not Justice but Love.

CHAPTER III.

THE ANTEDILUVIAN PERIOD.

WE are now to consider the human race in its infancy. Its knowledge, its virtues, and its vices were infantile, — emphatically so at first, but becoming less and less so as we advance. God appeared to them personally, and in the form of a man. Of course they were impressed with the idea of his superiority, and to some extent of his greatness. It would seem that these personal appearances near the residence of our first parents were frequent or habitual. When Cain was sentenced to banishment from the neighborhood of the family, he spoke of it as going out from the presence of the Lord. As if God was to be seen there, and his blessing there enjoyed. These manifestations were essentially the same as what in the New Testament is called the Logos, or God as revealed. The government of God over the infant race was parental and unofficial, adapted to their capacity and varying with their wants. From this kind of intercourse we think originated the practice of offering sacrifices. These were festive, and the God-man was present as a guest (See. Gen. xviii. 1-8). In this kind of intercourse there grew up in the heart of Abel a tender and confiding love for God. The

effect upon his brother was different. Hence Abel offered more excellent sacrifices than Cain (*πλεονα*, Heb. xi. 4). It was this confidence and love that the Apostle calls "faith."

This personal and parental government of God over men extends through the antediluvian and patriarchal periods. There is no hint of an organized government, with its laws made known and to be obeyed. Indeed this principle of divine administration is scarcely modified during the entire ante-Messianic period. The national government of Israel was like the governments of that day, personal and not constitutional. The will of the king was the law, and the only law known. The Theocracy was in no sort an organized *moral* government;—though the moral element entered into it more and more with the progress of time and civilization. The "Kingdom of God" begins with the administration of the Messiah. Previous to that the divine moral government was personal, specific, and local, and confined for the most part to "Abraham and his seed." The other nations were "given up," and suffered to walk in their own ways;—their sins were "winked at" (Acts xvii. 30), and "passed over" (Rom. iii. 25). Nothing that can be called a Redemptive System for the race was in existence till Christ came, — save in the eternal counsels of God.

We think the religious character of the Antediluvians has been greatly overestimated. It seems to be assumed by commentators that Adam and the patriarchs in the genealogical list were, of course, good men.

That Adam became a penitent, is assumed without, or rather in the face of, evidence. The last that we know of the manifestation of character in him, was an attempt to hide himself, in conscious guilt, from the presence of his Maker. And when arraigned face to face, he apologized for his sin, by laying the blame upon his wife; and not only so, he insinuated that the blame was in God himself. "The woman whom *thou* gavest to be with me." When at a later period there were some religious services in his family, and when he, as the patriarch, or head of the family, should have officiated as its priest, he took no part in the worship. The allusions to him in the Scriptures are in keeping with the obvious import of these facts (Job xxxi. 33, if this be an allusion to him; Rom. v. 12, seq.; 1 Cor. xv. 21.)

The religious character of Eve cannot be doubted. Her spirit is gentle and subdued, and she seems to recognize God in the events of her life. When that wonderful fact, the miracle of all ages, the birth of a child first occurred, she says, "I have gotten a man-child from Jehovah himself" (Sept. *διὰ τοῦ θεοῦ*, emphatic). The name of Abel (breath, vanity) may show her estimate of the value she attached to life and its relations. Cain may have developed a character that gave her grief. And when, after the death of her son Abel, another son was born, she called him Seth (*appointed*), "for," she said, "God hath appointed me another seed, instead of Abel, whom Cain slew." In all these religious allusions, nothing is said of her husband.

That Abel had genuine faith in God, the Apostle

assures us (Heb. xi. 4). He died without family. The only evidence that his younger brother Seth was of similar character, is in the fact that the public worship of God was discontinued by his son.* There is a presumption that Enos attempted to maintain that worship in imitation of his father's example. The name Enos, or Enosh (weakness), would seem to imply that his father had a presentiment, from his indecision and want of firmness, that he would be carried away by the fatal tide.

We hear nothing further of religion in the world for nearly four hundred years, when it is said of Enoch, that "he walked with God." The Apostle informs us that he was translated. What were the influences that led him to walk with God, we are not informed. The entire line of his ancestors were living at the time. He may have learned some truth from them, which God used for his sanctification. The Apostle Jude, after enumerating a fearful catalogue of sins in his own day, adds, that Enoch, the seventh from Adam, was inspired to administer reproof and threatening to the men of his day as guilty of the same sins. But that he was taken away in the midst of life, may imply that his influence as a good man would be of no avail on earth.

* **וַיָּחֵל** rendered "men began" (vi. 26), is from **חָלַל**, whose cognates suggest, first, to stick in mire, *obhæsit in luto*, then to delay, stop. Hophal, to be stopped or prevented. It is third person singular. He, Enos, left off, or was deterred from worshipping Jehovah. The Septuagint makes the word third person singular, but employs a more remotely derived meaning from the root, — *ὁυτος ἤλπισεν ἐπιχαλῆσθαι τὸ ὄνομα κυρίου τοῦ θεοῦ*. Our translators supposed the word from **חָלַל**.

After Enoch, there is no mention of religious character till we come to Noah. He was born about seventy years after the translation of Enoch. That some influences would reach him from the life, and the privileged termination of the life of so good a man, we may assume. The language of his father, in which he expresses the hope of relief from some of the toil demanded by the reluctant earth, may refer to the fact, if it be such, that Noah evinced in early life a love for and skill in the employments that distinguished him after the flood as a husbandman. He was a just man, and walked with God.

The sixth chapter opens with a brief history of the deterioration of the race. As soon as the inhabitants had multiplied on the face of the earth the law of physical violence obtained. The motto that might is right, seems to have been accepted as law. There were giants in those days. They were called "sons of the Elohim;" a term afterwards used in the Hebrew Scriptures to represent men distinguished by office or power. These men, among other methods, employed their strength for the practice of polygamy. They saw the daughters of men, how fair they were, "and they took them wives, of all which they chose." Violence and lust gave character to the times. The earth was corrupt before God, and filled with violence. The wickedness of man was great; every imagination of the thoughts of his heart was only evil continually.

All hope of reformation, or any improvement under an administration such as it was the pleasure of God to employ at that time, was gone. Deterioration was

the prominent feature of the times. They were, therefore, removed to another and different mode of existence, to the world of spirits, where, at least, the lust of the flesh, the lust of the eye, and the pride of life, would not be operative for their destruction. They were swept from the earth to await in Hades whatever the justice or the mercy of God might have in reserve for them. To us — what was then a mystery — it is revealed that the Messiah, after having performed his work in the flesh, for us that are in the flesh, went in his spiritual nature, on the same great errand of mercy, to those spirits in prison, — being Lord of both the living and the dead, and administering his gracious government over both worlds.

A profound mystery hangs over the antediluvian period. Why was it such? There was recognized by the men of that day, the great central fact of the Redemptive system, that God would forgive, and be reconciled to the penitent sinner. Eve, Abel, Enoch, and Noah understood this. But, so far as we know, this was all. No revelation of a future state, with awards of good or evil, was made; no promises of sustaining grace; no covenant securities, no bright future of the present life even, as a consequence of their fidelity to duty and God; no ecclesiastical organization, by which the good might be mutually helpful; and, what is surprising, there was, as we have said, no organized civil government. Indeed, the promptings of a just indignation, originating in the sympathy of man with his fellow, and urging to the infliction of evil upon the perpetrator of crime, were to be suppressed. Cain was aware, his own nature taught

him, that to slay him as the murderer of his own godly brother, was a dictate of nature. Yet God expressly forbade any retaliatory or punitive inflictions.

There is no evidence that the Sabbath was enjoined, or that marriage was the subject of any precept. That there was but a single pair created, might seem to imply, that the relation was between one man and one woman. But logical inferences from facts, are not positive precepts. Sacrifices were offered from the first. They were evidently festive, and as we have said, God was probably present in human form, to share in the entertainment, and to teach the truth, that all their good things were his gift, and that they should love, and obey, and trust him, as their Preserver and Benefactor. Sacrifices, however, soon ceased. And the race, increasing in numbers with great rapidity, were acting under the light of nature merely. And what was the light of nature to them? The nature of things was not to the men of that day what it is to us. They saw things, certainly at first, as children see them, isolated, and with their relations unrecognized, and their uses but inadequately appreciated. No astronomer's eye measured the heavens above, no geologist explored the earth beneath. They had, indeed, rain from heaven, and fruitful seasons, filling their hearts with food and gladness, and should have been thankful to the Giver. But, alas, their foolish heart was darkened.

We are inclined to regard the chronology of the antediluvian period, generally accepted at the present day, as incorrect. The word rendered years, signifies *iteration*, repetition, and would apply to recurring

periods of any length. The idea of a year of three hundred and sixty-five days, implies a knowledge of astronomy not possessed by the men of that period. The most natural division, next to days, would be moons or months. There is historic evidence that the Egyptians counted time by months in the earliest ages. Subsequently the year was divided into three periods, spring, summer, and winter, three years in one. At a still later period, into two, summer and winter. Supposing the antediluvian chronological periods to be months, the lives of the patriarchs are so reduced as to conform to what Moses says of the age of man (Ps. xc. 19). The age of Methuselah would be eighty years and nine months, of Adam seventy-seven years and six months, and so of the others. Later we apply the periods three and then two to one year, and the lives of the postdiluvian patriarchs conform to our theory of the life of man. For example, Abraham died at the age of eighty-seven years and six months. Physiology forbids the supposition of such longevity; and there is every reason to suppose the climatic condition the same before as since the flood.

We find Josephus and some of the early paraphrasts, attempting to adjust the dates of the birth of the first child of the antediluvians to what would seem reasonable, by transferring one hundred years from the life before marriage to the subsequent period. This error corrected, and our theory might apply to the facts in the case.

That the flood was universal, and covered the entire planet, was formerly believed, and previous to the days of geological science it was supposed that the traces

of it were found in what was seen everywhere as the effects of water. That theory is now abandoned. That the flood was local is now doubted by few. It was doubtless the effect of one of those depressions of the crust of the earth, of which there have been so many; the converse of what occurred just before the creation of our First Parents, and by which the fertile soil of Eden was prepared.

It is a question whether the flood extended so far as to destroy the entire race. If we adopt the modern year as the measure of time, it is evident that the number of inhabitants was at the time of the flood immensely great. Whiston estimates it at about four hundred and fifty thousand millions. Cockburn at thirteen billions. These opinions must appear to us fabulous. Yet, from the length of antediluvian life, and of the period of procreation, we cannot set the number at a very low figure. Hence they must have spread themselves over a very large territory, and as their habits were nomadic, they would wander far in every direction.

The Chinese have history that ascends beyond the flood by several centuries. The reliability of that history may be inferred from the fact, that a solar eclipse is recorded as early as B. C. 2159, which is more than one hundred years before the birth of Abraham, or one hundred and forty years only after the flood. Science verifies the correctness of this record. This same history gives the names of emperors, with the dates of their reign, from a period of more than five hundred years before the flood. In support of the same hypothesis is the unique character of the Chinese language. It can claim no affinity with either the Aryan or Semitic languages.

There is nothing in the language of the inspired record that would forbid the supposition, that a colony, or colonies, of the antediluvians might have made their way across the steppes of Central Asia, and found a home congenial to their nomadic habits in the rich plains of China. They would go there the descendants of fallen Adam, and share in the effects and liabilities that follow in train of the Fall. It is possible that the mysteries of the American continent may find solution in this hypothesis.

That there are nations whose early history reaches back very near to the flood, and whose inhabitants were so numerous that it would seem impossible they could be descendants of Noah (Jahn's Hist. Heb. Com. p. 15), seems to be well authenticated.

What was the design of the antediluvian period? What the object to be accomplished by it? Not moral culture; not to prepare its swarming millions to constitute a happy community in the future world. If we accept the common chronology, the number that lived was, as we have seen, immense. Why were they born? Indeed, the same may be said of most of the race to the present day. Half that are born die in infancy, and of those who come to the age of moral character a small fraction only are holy. Why were they born? Can it be that this world is only a nursery in which to originate and multiply the germs that shall be transplanted and grow to maturity in a different soil and clime? Could there have been any meaning in this direction in the command, "Be fruitful, and multiply, and replenish the earth," while on the other hand it is said, "In the future world they neither marry nor are given in marriage"?

On the banks of some of our mighty rivers may be seen, at certain seasons, little pools, in which are a countless multitude of the veriest germs of piscine life. In one hour, it may be, a little duct will be opened through which they pass into the deep and dark waters of the mighty stream. Why was life given to them so soon to pass away? That river furnishes to them the normal condition in which to develop and take on dimensions of utility.

CHAPTER IV.

THE PATRIARCHAL PERIOD.

THIS is distinguished as an advance upon the antediluvian period. The redemptive forces accumulate, and are made to converge. No special means are employed upon all. With the exception of a chosen family, the race are left much as they were before the flood — to the light of nature — stronger, indeed, now than then, as the knowledge of men had increased, and “the nature of things” was better understood, and consequently more emphatic in its ethical import. A knowledge of the flood, and the destruction of all, to them known, of their race, was a fact full of significance. The following are the particulars that give character to this period.

1. Covenant security for the future. No mention is made of any such promised protection and care till the time of Noah, and then with reference to the post-diluvian period. In this way the future history of a man, or family, or race, as it would be through grace, was revealed to them. Their future was not conditioned on themselves, or the weakness of their own purposes. God pledged his aid for the verification of the prophecy of their future as good. “I will be with thee.” The weakness of human nature, the frailty of

human purposes, had been emphatically illustrated in the years before the flood. And as inheritors of this infirmity Noah and his descendants would say, "there is no hope." But under the conditions of the covenant, "ordered in all things and sure," solemn and determined purposes and cheerful expectation give strength to man in the conflict of life. "I will never leave thee, nor forsake thee," is the anchor that entereth into that within the veil. The patriarchs seem to have relied on the covenant of God with childlike simplicity.

2. A great and blessed future had much influence in sanctifying and ennobling the character. No man lives in the past or the present even, but always in the future. "Hope springs eternal in the human breast." An object to be gained is the moving power. This principle was brought into full play. Noah, just escaped from the ruin that had engulfed his contemporaries, might have felt that the world was to him a blank, and furnished no object upon which his heart could fasten. But his heart was turned off from the "dreary present." The curtain was lifted, and the future, a bright future, absorbed his heart. God shall enlarge Japheth, shall give him a numerous posterity, and a wide extent of territory. But the future of Shem could be indicated only by a doxology. Language could not adequately express or describe it, but God, as the Author of all good, could be praised: "Blessed be the Lord God of Shem." God would dwell in the tents of Shem. He would be worshipped in their families, and his special dwelling-place would be with them — the tabernacle, the temple. Here, then, was something

definite — a glorious future, dependent not upon the uncertainties of human conduct, but upon the power and faithfulness of a covenant-keeping God.

In a still greater degree, because more specific, was the power of a blessed future employed upon Abraham. Having lived more than half a century contemporary with Noah, and having learned from him the character of the old world and their doom, also the promises and encouragements given to him as the progenitor of the new world, and with the example of Noah's reliance on the promises that related to his posterity, and especially to Shem, his own ancestor, Abraham must have been prepared to understand and welcome the call by which he was to be separated from his kindred to fulfil a mission in God's behalf. How much must it have meant, when "the Lord had said unto Abraham, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee, and I will make of thee a great nation, and I will bless thee, and make thy name great, and thou shalt be a blessing; and I will bless them that bless thee, and curse him that curseth thee; and in thee shall all the families of the earth be blessed." Everything about it was practical and specific, — a great nation, and that nation a blessing to all other nations; and himself to become such, and his reputation such, that he personally was to render an important service to the world.

The promise became afterwards still more specific. Having for a time lived in the land of Canaan, he was told that *that* land should be the home of his posterity, and that there they would become a great nation.

What an object ! What an inspiration from the assurance that this object should be attained !

The same principle goes through the entire patriarchal period. The love of that particular country grew stronger in each successive generation. They must all be buried in the land that their posterity should by and by possess. Jacob bound his son Joseph, by an oath, not to bury him in Egypt, but to carry his remains to the land of promise. Joseph himself, though his remains would have received the highest honors in Egypt, and his memory have been transmitted to the remotest future as a distinguished benefactor of the nation, yet "took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence." It was "by faith" in God that these men "gave commandment concerning their bones." And their views were not confined to the local inheritance. The great promise to Abraham, that he and his seed should be a blessing to all nations, though to them somewhat vague and shadowy, was yet real. There was a charm in it. As it was to be God's gift, and in fulfilment of a sacred covenant made with Abraham and his posterity, it was ever associated in their minds with the idea of God, and of his faithfulness to his promises. Distinguished temporal prosperity, so far from diverting their thoughts and hearts from the unseen God, bound them the closer in loyalty and love to him, as the God of their fathers, and the Author of the blessings that were to be theirs and their children's. The relations, in their case, to God and to their own hearts, and their own agency in connection with the divine, were essentially the same as are

now those of the objects of the Christian's hopes in the world to come. The object, in both cases, is veiled in the obscurities of the future and of a condition unknown, and the hope and expectation of the fruition of it rests solely on the God of the promises. The philosophy of religious culture was the same then as now. The sphere of the interests involved was adapted to the capacity of the human mind at that day, as is ours to our capacity. Life and immortality, and judgment beyond the grave, would have been too much for them; not so with us.

3. Special interpositions were among the methods employed. A series of miracles extended from Noah onward, and was especially prominent with Abraham and his immediate descendants. Whatever was important for them to know was revealed. Whatever important to be done, but beyond their power, was accomplished by the divine hand. The patriarchs were told where to go and what to do, and what, in addition to the uniform processes of nature, would be done for them. God's care of them was eminently parental. They went to God with their wants, as the child goes to the parent. Hence they were sure that no real good would be wanting to them. So they loved and trusted God, and God treated them as friends. The spirit of adoption cried Abba Father.

4. Religious worship was inculcated and accepted. Wherever the patriarchs went, they reared an altar and offered sacrifices. These offerings were made as acts of religious worship. In them they devoted to God what was valuable to them, in token of their gratitude. Moreover, it was an external form in aid of the mind

in its worship. It was *doing something* for God, — the spontaneous prompting of love for its object. The altar would become a holy thing to their heart, and the thought that God, though unseen, was a witness to their service, would render more actual and influential the thought of the divine presence at all times. “Thou God seest me.” The philosophy of sacrifices was essentially the same as that of the Lord’s Supper, or of efforts for the good of the world, and the salvation of man. We must act out our principles to give them vigor. Love to God must be acted out, and so of love to men.

5. A church avowed and recognized was one of the means of grace employed. Abraham and his numerous family avowed themselves as the worshippers of Jehovah, and circumcision was employed as a badge of citizenship in a divine kingdom. They thus came out from the world and were separate. By this they were protected against entangling alliances. By it they exerted a greater influence upon the world, who took knowledge of them that they were the friends of God.

6. The Theocratic civil element, or the employment of penalty for the enforcement of law. Penalty is no part of a purely moral administration. We find no trace of penalty, as a motive to obedience in others, till the present time. When circumcision was enjoined, he who should neglect the duty would be “cut off from his people.”

7. The moral law was but partially revealed. God had reasons for this. To have revealed more, while yet the moral forces in the direction of holiness were, of

necessity, comparatively weak, would, we can suppose, have discouraged and alienated those whom God designed to win. The great principles of the divine government have been made known, with more and more distinctness and extent, as the human mind was able to receive them. God has a polity, and also a policy. It was in the wisdom of God, that the world by wisdom knew not God. The Savior told his disciples he had some things to say to them, but which they could not then bear. It is important to keep this idea in mind, if we would estimate correctly the character of the patriarchs.

Judged by our gospel standard, the best of them became, we had almost said, infamous. Abraham violated the plainest law of veracity in relation to his wife. What I know a man understands me to say, and it is my intention he should so understand, that I do say. Jacob lied to his father, his mother an accomplice, to secure a blessing. And we see no evidence of compunction. Nor are there any expressions of the divine displeasure. On the other hand, we find him favored with the richest visions, and most cheering promises, immediately afterwards. There seems to have been no law of marriage—save the law of nature, which would ordinarily unite the sexes in pairs. Whenever convenience, or love, or policy would prompt a different conduct, it was practised. Marriage was lost in Eden, and never restored till the Messiah came as the light of the world. The Patriarchs lived by the light they had, and a forgiving God accepted as “the righteousness of faith” their proximate obedience.

8. There is one other feature of the religious history

of this period deserving special notice, viz., its existence out of the line of the covenant in Abraham. It is one of the facts of modern discovery, that the religious character and opinions, especially with reference to God, deteriorated as the ages passed by. The farther we go back in the history of all the ancient peoples, the purer their conception of the character of the Deity. This is true of the China and the India of the present; also of Egypt, Assyria, Greece, and Rome. They did not like to retain God in their knowledge, and they have therefore lost the knowledge of him, and he has given them up, and they have thus ceased to be the subjects of his moral government. What profane history and the exhumed remains of ancient cities teach, we find to be taught on the page of inspiration. Melchizedek, king of Salem, was priest of the Most High God, and in the true spirit of a devout worshipper of Jehovah, he expresses his gratitude for the success of Abraham in his conflict with the hostile kings, in a doxology of praise: "Blessed be the Most High God, which hath delivered thine enemies into thy hand." Abraham recognized his priestly character, and "gave him tithes of all." Abimelech, in his intercourse with both Abraham and Isaac, treats them with marked respect, as the friends and true worshippers of Jehovah. He enters into a covenant with each of them, and calls them "blessed of Jehovah." When Joseph, while in Egypt, was prospered of God, Pharaoh recognized the fact. "He saw that Jehovah was with him, and that Jehovah made all that he did to prosper;" and to Joseph and to his venerable father Pharaoh paid marked respect, as the worshippers of

Jehovah. Jethro is another remarkable instance in point. He was priest and prince of Midian, both offices united in the same person. The record of him in Exodus, chapter xviii., shows him to be a real believer in Jehovah, and a devout worshipper, and in all things he shows himself one of Nature's noblemen, as well as the friend of God and his people.

CHAPTER V.

THE MOSAIC PERIOD.

THE one characteristic feature of the Mosaic Period is the administration of a Theocratic civil government. The general features of the divine procedure are the same as during the Patriarchal Period. In the character of the seed of Abraham, for three generations, there is no improvement. There are no evidences of any advance in intellectual or moral culture, or general civilization. Neither Isaac nor Jacob, nor the sons of Jacob, are superior in any element of character to the father of the faithful. Like his, their secular employments were nomadic, but their wealth not as great. They give no evidence of any higher conceptions of God, or of rendering any more spiritual worship, but the reverse. Their standard of morality the same, their practice was at a far wider remove from their theory. This is especially true of the sons of Jacob. Indeed, their treatment of their younger brother indicates the savage, and that of the coarsest type. Deterioration rather than advancement characterized the Patriarchal Period.

The residence of the Israelites in Egypt only hastened the downward course. Though there was culture in the palaces and in the temples, there was

none in Gōshen. They seemed to have learned little else in their bondage except the practice of idolatry. Their nomadic habits were, to some extent, broken up, and they became accustomed to organized society. They had rulers of their own people in their various grades of office and responsibility. These were facts favorable to their organization under the conditions of the Theocracy. But their journey from Egypt to Horeb showed them to be but the merest children. In the midst of a series of glorious miracles for their deliverance from bondage, for the success of their journey, and for the supply of their wants, the slightest inconvenience from hunger or thirst, or the absence of an instant supply for their needs, awakened their fear and their anger, and they were “ready to stone” their illustrious leader. Even after all the terrific, yet encouraging facts of Sinai, the stories of Nadab and Abihu, of Korah and his company, of the rush, in the face of God’s prohibitions, from Kadesh-Barnea up the steep ascent towards Hebron and the promised land, evince the fact that the generation whose characters had been formed in Egypt could not be intrusted with the responsibilities of their inceptive kingdom in the land of their hopes. They were but untutored unreasoning wayward savages.

But they were the seed of Abraham, and heirs of the promises, and must become a holy people. And this work of elevating and sanctifying men, of developing in them a religious character, must then as now and ever be effected by the moral power of God’s character, and government, and grace. God, then, must reveal himself to them, and press upon their

cognizance their relation to Him of dependence and amenableness. This was the object of the divine special administration over them. God brought them out of Egypt with a mighty hand, and with signs and wonders. He organized a national government, with its laws and penalties. As a part of their government, was an extensive and minute religious ceremonial; and such was the nature of the government, such its relations to the good and evil of this life, that their secular condition was a part of the divine miraculous administration. Were their harvests plenteous or scant, the approval or displeasure of God was indicated. In case of aggravated disobedience, the death penalty was inflicted by the hand of Jehovah. When human agency was employed, it was under the guidance of laws by himself enacted. During the first forty years of their national existence their daily bread was furnished them by a continuous series of miracles. It seemed then almost a necessity that God should be in all their thoughts.

The character of God was made manifest in all this procedure. They had conscience, and had eaten of the "tree of moral distinctions," and knew good and evil; and they could see distinctly that the divine administrations over them were to promote their good, and to repress the evil. They would also see in all the arrangements for an atonement, when he and they as parties had ceased to be one and harmonious, that he was forgiving, and of tender mercies. By and by, when they should be sufficiently developed intellectually to appreciate it, they would perceive in all their lot, as dependent upon God, a wise adaptation of

means to the attainment of their highest welfare. They would see that the God, in whom they lived, and moved, and had their being, was benevolent, just, gracious.

If we examine the Religious Ceremonial somewhat in detail, we shall see its adaptation to the men of that period for the development of religious character. We see it in the Tabernacle. God was the King of the nation. When an earthly monarch accompanied his armies, he had his Pavilion. From this his orders were issued. He was approached only by officers of the highest grades, and then with much ceremony. Everything was arranged to inspire the people with awe. So to the Israelites, the Pavilion of their King was in their midst, and in it and around it were manifestations of miraculous power that could but elevate their conceptions infinitely above what could belong to earthly potentates. A pillar of cloud was over it, which was a shade by day, but became luminous, and gave them light by night. If anything especially displeasing to the King was done in the camp, the Tabernacle was filled with a cloud, a token of a miraculous interposition for the punishment of offenders. When quietly settled in the land of promise, the King had his Palace — the Temple upon Mount Zion. At its dedication to the service and abode of the Most High, the cloud of the divine presence filled the house. These places, made thus sacred, were ever associated in the mind with the thought of the presence of God. The wicked would be restrained, while the good would be encouraged, and rest in the consciousness of safety from the immediate presence of an Almighty Protector.

The religious services at the Tabernacle and the Temple were impressively significant. They were full of the one great idea of the Bible, the love and forgiving mercy of God to the penitent and obedient; in other words, of "Christ and Him crucified." This was especially true of the sacrifices upon the altar. The animal was the gift, often the expensive gift, of the worshipper, brought and presented to God. The blood was the symbol of life, — in it was the life of the animal, — and when applied to the worshipper, signified that though a sinner, he should not die, but should live. The Hebrew word rendered "to make an atonement," should have been rendered "to *signify*" that an atonement or reconciliation, or still more literally, a covering up of sin, had been made. The essence of the atonement, or rather the ground on which it rests, or the reason for it, was the penitence and loyalty of the offerer of the sacrifice. Here was taught the great truth that God was observant of, and displeased with sin, and that the sinner can live only as he is forgiven, and thus reconciled to his Sovereign; and at the same time that God is waiting to be gracious.

If the sacrifice was a peace-offering, and to furnish occasion for festivity with family and friends, then it was to rejoice in presence of God (Deut. xii. 7-12; xiv. 23-27). To aid in the conception of the divine presence, God was assumed to be a guest, and the choicest portion was assigned to Him to be laid on the altar, and consumed "as a sweet-smelling savor unto the Lord." The blood of the sacrifice was sprinkled, as a part of the service, and thus the happy, grateful man and his friends went to the feast with the

symbol and seal of divine forgiveness and purpose to bless. Thus the whole service was full of God, and fitted to the purposes of religious culture.

NOTE. In discussing the general subject of atonement and reconciliation of the sinner with God, it should be kept in mind that the government of God, whose laws have been violated, is moral only. So that the parties to be reconciled are in moral and social relations only. The same principles, and those only, are involved as between man and man, a father and son, for instance, or neighbor and neighbor. What, in such case, is forgiveness and reconciliation? It is the approval by the forgiving of the disapproval and sorrow for his wrong of the forgiven, and the mutual sympathy of the parties in the matter. They place the same estimate upon the wrong, and have a common regret that it should have occurred. They each view it as they would if the offence were that of a third party. In that case there could be no occasion for alienation between the two. What is the difference? The estimates and the feelings of the parties are the same in both cases, except that the wrong-doer would feel a keener sorrow from the fact that the wrong was his own. In this way a personal reconciliation is effected. But are there not between God and man governmental relations to be taken into account? The government is moral, and the only question will be, if the offence is known to others, how to secure the strongest moral influence in favor of the right. The penitence should be known as far as the offence is known. And that which would satisfy the heart of God, would satisfy all good men. The penitence of the transgressor is the strongest dissuasive to others against transgression. And he can exhort others from his own experience of the evil of sin. Pain inflicted would add nothing to the moral power in the case.

Illustrate by a case in human relations. A member of the church offends. Religion suffers; the church suffers. His brethren are aggrieved. But the offender sees and feels the

wrong he has done. He disapproves, and is grieved; his heart is broken. He comes before his brethren, and confesses his fault, and expresses with tears the depth of his sorrow. Do they forgive? He and they take the same view of the case, and they feel alike, save that he feels more deeply than they. They are all, including himself, of one heart. All mourn alike the sin and its consequences. Can there be a Christian heart in that church that does not forgive and bury the past sin? Does one of them ever wish to allude to it in the future?

Now let it be supposed that this church — on the common theory of church functions — should inflict upon this penitent some great evil; — say, suspend him for six months from the fellowship of the church, and from its privileges. Here, then, is a penitent sinner driven from the table of the Lord. Or to save him from this infliction, let it be supposed that the pastor of the church should propose to suffer in his stead, and as his office gave him an official importance above that of the brethren of the church, let him propose to be suspended for half the period, i. e., three months. And the church accepts. The supposition is ludicrous. Yet this is “Orthodoxy.”

The same subserviency to the great end is obvious in the various offices and their functions in the religious ceremonial, as in the sacrifices. The High Priest, for example, met a want of which we all, as sinners, are conscious. Guilty men, like Adam, shrink from going directly into the presence of the holy Lord God. They want help and a mediator. Such they have in the office of the High Priest. He was raised to the highest dignity by his office, and had been consecrated to its functions with the greatest solemnity, and in methods divinely appointed. This sacred officer was commissioned to bear the sins of others before God,

and to signify for their perpetrators the fact of an atonement, and the sinners for whom a reconciliation was effected went out upon the future with the feeling that they were forgiven, and the burden was thus left behind.

The Levites and their work were morally significant. Here was one entire tribe of the twelve set apart to the service of religion. This would make the impression that religion was no mere incident of trifling importance. And they must be supported. One entire tenth of every man's income was assessed for the support of the tribe of Levi, and this in addition to another tenth for other public purposes. Their religion was thus very expensive, which too would make the impression of its great importance. It brought their material and spiritual interests into close connection, and spread the hallowed influence of the latter over the former.

The effect of the three great Festivals must also have been to magnify their conceptions of the greatness and importance of religion. It would develop a large and generous social character, and also a religious patriotism.

We might proceed to enumerate all the particulars embraced in the Theocratic administration, civil and religious. They were designed, and eminently adapted, to make this favored people "a holy nation." The underlying principles were the same as those to be learned from the divine administration during the Antediluvian and Patriarchal Periods. The specific methods of their application were adapted to the changed condition of the subjects. The one great

end in all, was to bring down from God out of heaven (*ἄνωθεν*, John iii. 3) a moral power, that shall renew the heart of man, bring him into fellowship with God, and restore him to his normal condition.

The especial design of the civil administration of the Theocracy evidently was to make an impression of the *justice* of God. That of the religious ceremonial to present *the forgiving mercy* of God, — “Christ, and him crucified.”

The effect of such a system of influences must be great. All the laws of mental development forbid any other supposition. Yet the operation of these laws may be slow; and so we find it. During the life of Moses, the force of his character, and of the miraculous interpositions by which he was supported in the enforcement of his laws, held the wild elements in check, and had, perhaps, somewhat modified their character; yet not greatly, till they were sentenced to die in the wilderness. That broke the spirit of their rebellious hearts. We infer this, however, more from the character of their children than from a knowledge of their own personal conduct.

Joshua succeeded Moses, with much of his power, and continued to guide the affairs of state efficiently. The constant wars connected with the possession of the country absorbed so much of the excitability of the people, that there was little left to break out in luxurious depravity. But with this counter-irritant no longer operative, and with Joshua removed by death, they act themselves. The history of Israel, as found in the book of Judges, is a melancholy record of the outbreaking of the worst passions of human nature.

There are points of light, relieving elements of the picture. Othniel, Deborah, Gideon, Jephthah, Samson — the last two presenting a melancholy mingling of light and shade in their strange conduct, and showing how very low was the standard of religious character at that day. The birth of Samuel was an auspicious event. His influence was great and good. He introduced the regal office, and anointed Saul to be king over Israel. The effect of this new office and its functions was, on the whole, good. There seemed to be connected with it a marked progress in civilization. This was apparent in the reigns of David and Solomon. During their administration, the kingdom attained its highest elevation.

The strange tendency to idolatry everywhere manifested, furnishes a sad feature in the history of the children of the Promise. The religious elements in the constitution of man will have their play, and acting themselves out under the promptings and guidance of depravity, the result is idolatry. All the glorious manifestations of God, as the King of all the earth, all the fearful punishments for the violation of the second Commandment, proved ineffectual, and from generation to generation they rushed headlong upon the perpetration of this Heaven-daring impiety, till the Captivity. "The carrying away into Babylon," illustrated the efficacy of chastisement. "Blessings brighten as they take their flight." The sacred home of their fathers was appreciated in the land of their captivity. They hung their harps upon the willows, or if they used them, it was in the plaintive minor key, that but evoked their tears. "How can

we sing the Lord's song in a strange land?" "If I forget thee, O Jerusalem!" After the Captivity we hear no more of their idolatry.

During the Captivity they seem to have acquired some ideas of a future state that had influence upon them. It is a singular fact that in the literature of heathen nations there is so much said of a future state depending on the character of the present life, while in all the sacred writings of the Hebrews nothing is said of it—showing most conclusively that previous to the Messianic Administration the conditions of the divine government were not found in what is beyond the grave. Their opinions on the subject, however, seem to have had some influence upon motives and character during the later portion of the Mosaic economy. The mother and her seven sons (2 Macc. vii.), and also others who suffered martyrdom at the hand of Antiochus, are illustrations of this fact. But the future world was by no means the great fact that controlled the life and inspired the courage of these sufferers. It was their veneration and love for the "Laws given unto their fathers by Moses,"—a love stronger than death,—which shows how mighty is the power of God's being, character, and government when applied to men directly, though for the present life, and with no reference to results of good or evil in a future world. It becomes a ruling passion. These martyrs died cheerfully for their religion and for their nation as holy. The same remark applies to David, with whom, so far as we know, there is no admixture of any theories about a future world. His love to God, his confidence in his government, were expressed

in language whose appositeness and intensity cannot be exceeded by those who, with life and immortality brought to light, are loving and serving God. Never will the church outgrow the language of the Psalms, as the appropriate vehicle in which for their highest devotions to ascend to heaven.

The growth of spirituality under the Theocracy is noticeable. There were doubtless some of those who went out of Egypt whose views were not confined to the ceremonies of their religion as merely external observances required by the laws of their King, and the neglect of which, as violations of civil law, would be followed by the civil penalties threatened. Yet we should infer from their history that most of them did not in this service really in their heart's experience render an unseen worship to an unseen God. But with each generation, with a few exceptions after the death of Joshua, we notice an increase in the number of those who worship God as a Spirit in spirit. A marked instance of this is furnished in Hannah, the agony of whose secret prayers prevailed. Her given and gifted son possessed the same character. David rises far above all that had preceded him. The later prophets, whose writings are a part of our sacred literature, rose, not only in their own personal experience, but in the enforcement of duty upon others, far above the form of the Jewish ceremonial. "I am full of the burnt-offerings of rams, and the fat of fed beasts." "Bring no more vain oblations." Instead of this, "Wash you, and make you clean; cease to do evil, learn to do well." God requires a pure heart and a holy life. Near the close of the Mosaic econo-

my we find instances of eminent spirituality, like Simeon and Anna, who worshipped God with fastings and prayers night and day.

After the return from the Captivity there is noticeable an expansion of character, — like that imparted to a man of the present day who travels. Their views and their interests were less local. Many of them migrated. They were found in great numbers in Egypt, Asia Minor, Greece, and especially in Italy; and were, then as now, successful in acquiring wealth. And they carried with them their religion. Not only so, they made proselytes. Wherever the Apostles went they found Jews in the practice of their religion. This higher type of character was evinced in efforts having direct reference to intellectual culture. They established schools, in which the young were instructed, especially in religious truth. They also built synagogues for religious worship, — reading the Scriptures, prayers, songs of praise, and religious exhortation. These synagogues were very numerous. It is said that in Jerusalem alone there were hundreds, while every village had its synagogue, — as the New England villages have each its church. All this was no part, but in advance of, the religious Ceremonial of the Mosaic Institute, both intellectually and religiously.

This general improvement and elevation was in keeping with the state of the surrounding nations. It was during the centuries immediately preceding the coming of the Messiah that these nations were at the summit of their culture. Greece and Rome then furnished their brightest luminaries. Alexandria was an intellectual Pharos to the world. The Jews, many of them

emigrants, "walked in this light," and were distinguished for their learning. Of this number were the famous LXX. who translated the Hebrew Scriptures into Greek. All this was making ready eyes that could appreciate the light of the Sun of Righteousness.

We have endeavored in the preceding chapters, by a brief statement of the facts in the history of the race that bear on the point, to show what are the fundamental principles on which the government of God over man has been administered; and that they are one and the same through all the changes and specific modifications of society, and of individual characters, from the creation of Adam to the Messiah. At all times God is LOVE, and his government proceeds on the principle of requiring perfect holiness in the subject, and at the same time forgiving the penitent transgressor. At the first interview after the fall, Adam was taught that he was dead to the conditions of life on the principle of perfect obedience to a perfect law, and that he was to be transferred to a platform of reclaiming influences and forgiving mercy; and in the case of the first recognized penitents, Eve and her son Abel, we see God, not distant and forbidding, but condescending and friendly.

We have seen God and the principles of his government more and more distinctly revealed in successive periods of the race, and the type of religious character correspondingly elevated. With this increase of moral power "from above," there was a corresponding elevation of the standard of morality. Neither Simeon nor Anna would have done what

Abraham did — and without compunction. This appreciation in successive generations had prepared the way for yet greater light, and greater obligation, and higher aspirations.

The Apostle tell us that the design of the Mosaic Institute was to prepare the way for, and lead men to (εἰς) Christ. A religious service and phraseology, and a character in the people formed by such means, were the indispensable conditions precedent to the work of the Messiah. These conditions we find as the effect of the religious culture of the Ante-Messianic period. When Christ came there was the worship of the God of heaven in the Temple, and, as we have said, less formally in the synagogues. There were many, we may believe, who, in the unobtrusive methods of humble and confiding love, worshipped the God of Abraham in spirit and in truth. There was pervading the entire nation a full and undoubting belief in the one living and true God. His character, as holy, just, and good, none doubted. Here then was a foundation on which for the Messiah to stand and rear the structure of the New Dispensation.

CHAPTER VI.

THE MESSIAH.

BY the advent of the Messiah was introduced a new and glorious era to the human race — the living and the dead. The “Kingdom of Heaven,” a great Redemptive System for the men of all ages, past, present, and to come, had now its commencement.

The Messiah appeared in the person of Jesus of Nazareth ; who, though “very man,” was, as man, in some respects unique. His filial relations were to maternity alone, and though developing in body and mind like other children, he was without sin. What effect his miraculous conception had upon his constitution, or those elements of it more immediately concerned in giving shape to the moral character, we know not. That he had the same susceptibilities as ourselves, and could be, and “was in all points tempted like as we are,” we know. But those higher laws which required that his life and work should be conditioned on such inception, are above the sphere of our philosophies. That there were reasons in “the nature of things,” and that it occurred in accordance with “the laws of nature,” in the largest sense of that term, we cannot doubt. It is enough for us to know that it did not touch the constituent elements of man-

hood. Jesus was a man, in both body and mind. Jesus — the man — was first educated for the Messiahship, and *having been* thus made perfect (τελειωθεις) in his qualifications for his work (Heb. ii. 10; v. 7-9), was then inducted into the office. It is not more certain that, notwithstanding his miraculous conception, it required the usual period of gestation to prepare his young being for life in the outer world, than that after birth it required the usual period for the development of the man in his maturity. “The child grew and waxed strong, filled with wisdom, and the grace of God was upon him.” When a youth, it is said, “Jesus increased in wisdom and stature, and in favor with God and man.” Language like this must be understood to imply a general development. In all the particulars that constitute a human being there was growth, — in bodily strength, in intellectual and voluntary vigor, and in the affectional, both social and religious, and thus in a capacity to receive and entertain in their place and relations truths of every kind, appreciate their importance, and be able to apply them to their uses. Of all truth, the religious and the spiritual, while to man as normal, natural and easy, is to man as fallen, the most difficult of attainment. In no department of mental history is a growing receptivity more noticeable in the good man. The aged Christian who, like Polycarp, has loved, and served, and studied his Savior for fourscore years, will attest a continuous progress in this respect till the end; and that he had been especially in receipt, year by year, of more and more of God, — a larger perception, and richer appreciation, and more absorbing love of the

divine character. Albert Barnes, when an "old" man, tells us that in earlier life God was the sun in his heavens; but that with years that sun drew nearer and nearer, and with a corresponding increase of its apparent magnitude, till at length it filled the whole heavens. This is substantially the history of many aged Christians, and especially in relation to the LOVE of God. This becomes to them what the light of the sun is at noonday, pervading and embracing all things. "That I may know Him," was the continuous yearning of the Apostle.

That the attainments of Jesus were conditioned on this principle—growth from culture—we cannot doubt. The fastings in the wilderness, the conflict with Satan, and the need of an angel to strengthen him, the strong crying and tears, and the being perfected through suffering, all point to this method of developing and maturing religious character, and thus fitting the "man Christ Jesus" for his work. He is a merciful and faithful High Priest, and knoweth how to succor them that are tempted, having been in all things tempted like as we are (Heb. v. 7-9).

And it is of the utmost importance in our estimate of the character and work of the Messiah, that we keep separate the divine and the human. The MAN was, as such, perfect, and attained and retained that perfection, just as other men do. Else he cannot be our example. The indwelling Logos made the man Jesus the medium of the manifestation of the heart of God. But other than that, this indwelling Logos did not avail in the life of the man. The man was in all points tempted as we are. And it was the plan that he should be. He

went out upon his mission of toil and suffering, in all the weakness of ordinary humanity. The power of the Logos to work miracles did not operate directly for his benefit. This was implied, as we have said elsewhere, in the allegory of his three temptations. He must not avail himself of civil or military power in his work, which was purely moral. If hungry, he must not work a miracle for his relief. He must not make any display of his miraculous power for his own personal commendation. Not for himself, but for the good of others and of his cause, he performed his wonderful works. And while he was made to know that which for his cause it was important to be taught, beyond that he was ignorant just as are other men. Of that hour knoweth no man, no not the angels in heaven, nor the Son, but the Father only. Hence the mystery and consequent difficult duty of portions of his life. The agony of Gethsemane was not the clear-sighted encounter with difficult and painful duty with a distinct perception of its design and results. To say, as some do, that it was the suffering of the penalty of a violated law for the human race is absurd, since a human capacity could not do it; and to make God suffer the penalty of man's sin is horrid. No, the prayer, "If it be possible, let this cup pass from me," was conditioned upon the same mystery as that upon the cross: "My God, my God, why hast thou forsaken me?" He was suffering, as are his disciples so often, in the act of obeying God in the darkness of mystery. The *man* needed support. And in all this he is our example. And he knoweth how to succor those that are tried, when, for unex-

plained reasons, they wade through suffering for Christ's sake. The "man Christ Jesus" was "perfected," as are all other men. Hence he is our Example. All this proceeds on the hypothesis of a moral union only between the human and the divine.

In this direction we suggest the following: There is within the soul of man a mysterious susceptibility capable of receiving impressions, not through the medium of the senses, or from the result of any logical process. It is sacred to God. Upon it, as upon the tables of old, the finger of God writes. This tablet is capable of improvement, so as to receive a more and more definite and extended inscription. This improvement we find, as a matter of fact, is the result of general, but especially religious culture, so that to him that hath, is given the means of greater attainments. It is the province of intuition to see and read this inmost consciousness.

To come at the same conclusion by a process more philosophical. Man has within himself the correlate of all things in which he can have any interest, or that are possible to his knowledge; and these correlates are the basis of his wants. For instance: Color is the offspring of light, and a susceptibility to impression from light; and as belonging to the department of sight, beauty and deformity are such only as estimated by a correlative susceptibility. The things we call beautiful or repellent, are such only as estimated by this inner sense. The brutes see in these objects neither beauty nor its opposite. Thus the quality and the value of things depend upon what we ourselves are. As of sight, so of all the senses, e. g., of sound

and of music. So of what addresses our hunger or thirst. Hence the relish or aversion of the palate; hence our animal wants. We may carry this idea into all the relations and experiences of life. There is, for instance, truth in endless variety, and the mind has the power to acquire the knowledge of, and to enjoy it. There are labors to be performed, things to be done, and there is the executive faculty which can do and enjoy the work of life. There are social relations, and a lovely or repulsive character of the manner in which they are sustained. There is a right and a wrong in this character, and the decision of our own minds on this question is a necessity of our being. The precept of the Savior, "All things whatsoever ye would that men should do to you, do ye even so to them," compels a verdict as certain and as necessary as does the falling of light in different combinations upon the eye. We *must* see the red or the blue, as the case may be, and we *must* see such conduct to be right and good, and its opposite wrong. Hence we have our ideal of the good man, and of a community of such men as good. We do not go abroad for opinions, or a standard by which to estimate in the premises. It is *in* us, and our verdict is a necessity from the very constituents of our being. The correlate of what to us is good or evil is there, and changeless. That alone is good which it so pronounces, just as is true of the colors pronounced upon by the eye. There is a *want* within us met by society, and that want is fully met only by such society as it pronounces good. Then there are specific social relations that illustrate the principle we are trying to see with more

distinctness. Between the sexes there is a wide dissimilarity, and each has within itself the standard of excellence in the other. Neither wants the other like itself. The woman wants, and loves, and pronounces good what she calls the masculine traits, and despises effeminacy in man. The man, on the other hand, loves the feminine in woman, and turns away in disgust from masculine character or conduct. The sexes are a *want* each to the other, and each pronounces its verdict of good or evil as it is such to its inner and correlative sense. The ideal in either sex of excellence in the other is from its own nature, and is the verdict of its own conscious wants. Each was made for the other, and such other as answers to the ideal.

Now there is in the human soul a want all-comprehensive and urgent, begotten of a susceptibility whose correlate is a Deity. Man wants a God. It is not more certain that he is social and wants fellow-beings, than that he is religious and wants a God. It is a demand of his soul of infinite urgency. And this susceptibility decides not only upon the fact, but upon the character of that Deity. It must not be a malignant Deity, delighting in the sufferings of others; nor selfish, seeking its own good at the sacrifice of the welfare of others, nor indifferent, unconcerned for the good of others, nor ignorant, and liable to mistake, and especially unknowing of the future. Such deities the degraded among the heathen have. But they are "without God in the world."

We want a Deity whom we can regard as our Creator, and to whom be grateful for our being; a Deity

benevolent, and giving himself to the highest good of his creatures, sympathizing with us in our love to others, and our self-denying labors in their behalf; that is ready to forgive the erring penitent, that is all-knowing of the present and the future, and whose plans are wise and endless in their reach; that we can conceive of as like ourselves, and sympathizing in all our moral experiences that are pure, and whom, therefore, we can love as a friend, and personal friend; to whom, and to whose interests, as immeasurably vast, we can consecrate ourselves and our service, and, so far as we can entertain an idea of them, we can make our own; in whose great plans and their glory we can rejoice because they are our Father's, yea, our own.

Now we say there is a want of the human mind that is met only by the conception of such a God. That mind intuitively assumes the fact of such a Deity as its necessary correlate.

It is a doctrine at once of revelation and of philosophy that God, as its Creator, has direct access to the human mind, and may reveal to it any and all truth for the reception of which it is capacitated. We have seen that the religious is the one supreme function of the mind, to which all others are subsidiary. So that the one great fact of importance to man is, that he should know God, even Jesus Christ whom he has sent, as the Logos or Revealer of what can be known of God by man. This receptivity is addressed directly by God as the Spirit. Thus does man learn what God is, God himself his Teacher. He learns His personal character, — His love supreme and central, His wisdom and power subservient. He learns His plans

in which these elements of His character are invested. Every element of the divine character, and every interest of the divine plans, finds its true correlate in a living, prompt susceptibility that is awakened by the appeal of its appropriate object. The elements of his being, else undeveloped, are brought into play by this revelation of God, and of "the things of God." He finds that he is made "in the image of God," and capable of an experience like that of God, and thus of sympathy with God, and, as a consequence, of "fellowship," or joint interest (*κοινωνία*, 1 John i. 3); and, as an executive agent, of "working together" with God, and there is not any interest that, as he estimates it, is not subservient, and thus a part of the generic interest. All his loves and all his agencies are here.

The heart of the man is thus entirely appropriated, and, to use a term employed in humbler relations, his enterprise is awakened and enlisted for the accomplishment of the great plans of God; and by thus acting out the spirit and principles of his soul, he is changed from glory to glory into the image of God.

It is obvious at a glance that the legitimate effect upon man, as normal, of these facts, would be absorption of the heart of the creature into the heart of the Creator. With the Creator thus the teacher, and with the soul of the creature thus intensely absorptive of the truth of God, who shall place any limit to the knowledge of God he shall acquire, or to the knowledge of the methods and conditions of the divine agency in higher spheres, so that he should avail himself of that agency, as we do from our knowledge of what we call the Laws of Nature, or uniform methods

of divine operation, in our sphere, and thus work what to us are miracles. And who can say that such a man, thus in sympathy with God, and with God his teacher, would not act out perfectly the heart of God? — so that he might say, “He that hath seen me, hath seen the Father.”

We think the fact of growth in the religious character of Jesus is noticeable to the end. He would not else be perfectly our example. Every careful and experienced Christian will notice this as he reads the Gospels. Every element of Christian character of the “man Christ Jesus” becomes more and more intense. More of the infinite and eternal in God, and of the same in men — their future weal or woe — the men, to seek and to save whom he had come — were absorbed into the mind and heart of Jesus. At the wedding at Cana of Galilee we see him cheerful and happy, and ready to contribute to the joyousness of the occasion. In the Sermon on the Mount we see that clear perception of the spiritual import of the Law which none but a sinless heart would have; and so, as he went about the Sea of Galilee, and wrought miracles for the joy of the afflicted. The loveliness and benignity of a perfect man appear in every act. In the teachings and the reproofs in the synagogue at Capernaum, there is the deep and solemn earnestness and faithfulness of his spirit in his work. But when, by and by, the popularity which his beneficent miracles had gained with the multitude had ended with their erroneous hopes and ambitions, and friends had abandoned him, and not only so, but the jealous Pharisees had become bitter persecutors, and when, as a consequence, he had

fallen back upon God alone for support in such a contingency, then we perceive a depth of religious character not manifested before. At every subsequent step the burden is seen to accumulate. We see it in the — I had almost said awful tenderness of his farewell address to his disciples. We see it in the tears through which he looked upon the coming doom of the Jews. And a little farther on, as the crisis drew near, this intense experience becomes agony, and his sweat, like clots of blood, falls to the ground. In this agony of intense conviction he prays the Father, and, lest the humanity of the Savior should be crushed, an angel appears to strengthen him.

How unlike these closing scenes and those of his earlier official life! What a pattern to the martyrs! Our Savior were not “perfect” but for the facts of his history of which we now speak. Every Christian should have a similar experience.

We are not to judge of Jesus by ourselves. Man is fallen. Deranged functions are with him at the first, and attend him all the way. His wants are the cravings of a depraved appetite. “They do not like to retain God in their knowledge.” The religious impulses depraved, men construct a God to their own tastes, “altogether such a one as themselves.” Even in good men we find evidence of these abnormal intuitions, as, for instance, in their monstrous metaphysical theology, when they make “justice” the primal element in the divine moral character, and hence the sum total of that character terrific. But in the case of the man Jesus all was holy. From the first he was full of the Holy Ghost, and the devel-

opment of the mind was in perfect symmetry. The relish of the soul was normal. He loved, without the slightest shading of disrelish, the truth of God. He lived upon it, and grew upon it with continuous symmetry. As a child and a man he was full of God, and ready to absorb into his inmost soul everything that related to God — his character, his government, his interests. He had no will of his own. "Lo, I come to do thy will."

Can we place any limits to the assimilation of his character to the divine, or to the extent of his knowledge of the things of God? Would he not have such a range of knowledge, such a perfect surrender of his will to the divine, such a complete and spontaneous sympathy in the known, and to the human mind knowable, experiences of the heart of God, that, while sometimes distinctly conscious of himself as a man, he would speak of himself as such (Luke xxii. 42), yet at other times he would lose the consciousness of his distinct personality, and speak for and as God, and his life be the acting out of the heart of God through the consentaneous heart of the man. "He that hath seen me hath seen the Father." Sometimes the compound relations of the Logos and the man might seem as if so blended as to become identical; e. g., in John xvii. Whose competency will justify him in denying the truth of this assumption? We think that he who has had the largest experience of what God "is able to do exceeding abundantly," will be the last to limit the moral power of God in elevating the human mind into such an experience of the divine.

In the preceding we have assumed the normal state

of the child and the man Christ Jesus constitutionally, and on the theory that his peculiar inception may have had, in a manner unknown to us, some connection with the fact. We are aware that the question may be asked, Would not the abnormal state (*ἀμαρτία*) of the mother affect the idiosyncrasy of the child, and thus modify those experiences of the child that are in closest connection with the voluntary? It may be so. That the surroundings of the child after birth, that ordinarily give shape to the character from their "unconscious influence," were those of a fallen world, is certainly true.

But while under one aspect this claim might seem to interfere with the fullest development of holy character, under another aspect the conclusion would be the opposite. As we have said, Jesus from the first was full of the Holy Ghost, and all his moral history was pure. Given the voluntary right, and then the untoward influences to be encountered only give occasion, by the greater severity of the discipline, for the development of greater vigor and maturity of holy character. There was a propriety (*ἐπὶ ἡμετέρας*) in making the Captain of our Salvation perfect through suffering. He learned obedience by the things which he suffered. He was prepared, i. e., capacitated by his contact with depravity and sin, to sympathize with God in his administrations over the fallen race. And he thus could be an example to us, and in sympathy with us. We will rejoice that to those who wait for him, his second manifestation will be in the heavenly world, and at the widest remove from any conflict or connection with depravity. (*ἀμαρτία*, Heb. ix. 28.)

We are now brought to the idea of the Logos — GOD AS REVEALABLE. There are depths of the Infinite Being which man cannot fathom. A part of God (τὸ γνωσὶδὸν τοῦ θεοῦ) can be known by the human mind. It must be known as the power by which the character in man for which he was made constitutionally, shall be developed. God has been from the first, and is, revealing “his eternal power and Godhead” by the things which he has made. Hence the Logos, or the revealable of the divine character was “in the beginning with God,” and has been in a process of communication from the foundation of the world. But the Kingdom of Heaven, a system of redemption for the race, was conditioned on a fuller manifestation of God. This was made through Jesus. In the method expressed above, the Logos took such possession of the mind of the “man Christ Jesus,” and came into such complete union with it, that its entire activities should be but the actings out of the mind and heart of God. And, as we have said, so great at times was the exaltation and the absorption of the human into the divine, that Jesus spake of himself as the Logos. At other times the human element is more prominent. He prays the Father. He exclaims, “Why hast thou forsaken me?”

The kind of manifestation of God in the Messiah was peculiar. At the burning bush and at Sinai there was an exhibition of physical omnipotence. The great manifestation through Jesus was of the moral in God, with its moral power upon man. First, the power was exerted upon Jesus himself. God did not use the man Jesus as a *thing*; he won his heart by a

moral power, and he then became a co-worker with God.

The nature of the union of the divine and the human in Christ has been the theme of endless discussion in the Church in all ages. The early fathers entered into it with great earnestness. All possible theories, save the true one, were propounded. The theory that Christ had no human soul, but a human body merely, with the Logos as the spiritual element of the being, was adopted by Apollinarus, who had many disciples, and, unless we adopt the theory of a moral union, his hypothesis, objectionable as it is, involved fewer absurdities than any other. The union must be either moral or physical. If physical, it must imply either the doctrine of Apollinarus, which annihilated the "man," and presents us God using a mere *thing*, as he uses any and all the forms of matter, or else a constitutional union — the union of the human soul of Jesus and the Logos. In such case Jesus is not a man, nor is the Logos God. To my own mind the supposition seems almost blasphemous. In the language of physiology, what else is this one personal being but a "cross" between God and man. Refine the phraseology as you may, it amounts to this. It is an amalgamation between the infinite Creator and the creature of his power. We will not stop to name other among the monstrous implications.

The moral union we advocate makes easy disposition of all the difficulties that embarrass the early fathers, and, we may add, which are driving some modern divines into Apollinarianism, and compelling them to accept a heartless and unsympathizing *thing*

as the Christ. Now, instead of these difficulties, the view we take makes — so it seems to us — all harmonious. It preserves and brings out in easy distinctness the idea of the divine Unity. The Logos is the One God, revealing himself. There are no “persons” in the Godhead.

We have in Jesus that which is the one and only object of our supreme homage. All that we know or that is knowable (τὸ γνωστὸν) of God is in Christ. An infinite abstraction — for such must be the unrevealable of God to us — has little moral power over the human mind. It is scarcely an object of possible practical interest. The God that we know, and that is in practical relations to us, is “God in Christ.” Here is our supreme God, to whom we should give our highest and undivided adoration and worship. “My Lord and my God.”

We have in Jesus a great Example. He exemplifies the legitimate effect of the moral power of God in its application to the human mind, and then himself thus actuated furnishes the perfect model. We should rely on the same divine power that he trusted, and under its influence act as he acted. “I in them, and thou in me, that they may be made perfect in one.” Thus shall we “put on the Lord Jesus Christ.” Origen teaches that the union of the divine and the human in Christ is the beginning of a similar union of the divine and the human in the disciples of Christ in all time.* And

* This language is worthy of special attention: *“Οτι ἀπ’ ἐκείνου ἤρξατο θεὸς καὶ ἀνθρώπινη συνυφάνεσθαι φύσις· ἵν’ ἡ ἀνθρώπινη τῇ πρὸς θεοῦ ἐξουσίᾳ κοινωνῶσα γένηται θεὸς οὐκ ἐν*

certainly this view of the divinity of Christ has a mighty power and an encouragement in the direction of a change from glory to glory. Not only does it encourage our hope of an exalted Christian life in this world, and show us the method of its attainment, it lifts the curtain and shows to us a glory beyond, and gives us a more definite conception of what it is. Christ within us here, the hope of glory, and Christ within us in higher degree, the realization of that hope in heaven. Paul in this life said, "I live, no longer I, but Christ lives in me." To what greater extent shall this be true in the world to come, and what endless approaches to the oneness for which the Savior prayed!

The moral union of God and Christ can be perpetuated in heaven forever; and for the same reason that we need such a Savior on earth we shall need him in heaven. We need not the Logos as sinners merely, but also as men. The Logos was with Adam in Paradise before he fell, and we *as creatures* shall need the same forever. The Infinite and the Absolute will be as truly above our reach millions of ages hence as now, and we shall then as now need a Mediator between God and ourselves — some condescending methods of manifestation.

We hardly know who suffer the greater loss, they that reject the Divinity of our Savior, or they who reject his Humanity. The former, more than they are

μόνον τῷ Ἰησοῦ, ἀλλὰ καὶ πᾶσι τοῖς μετὰ τοῦ πιστεύειν ἀναλαμβάνονσι βίον, ὃν Ἰησοῦς ἐδίδαξεν. Quoted by Hagenbach, i. p. 181.

aware, have learned God in Christ, and God to them is what God in Christ is to those who regard Christ as divine. Mary Ware had a divine Redeemer. The One God whom she addressed as a Heavenly Father, had all the attributes of the Trinitarian's Savior, except that now relinquished by modern Apollinarians. Can they who deny the humanity of Christ make as effective amends to their bereaved hearts? If so, it must be by falling back upon the same essential platform with the spiritual Unitarian. They have indeed God, and the historic material organism of a man. But what avails such an amount of "flesh and bones" that once was, but which dropped into the grave at death, to remain there forever? In our conception of the Savior, the physical form of a man is of no efficacy. It is the human *soul* as the medium of divine manifestation and communication.

The Apollinarian theory of the God-man contradicts the express language of the inspired writers. Paul tells us that the reason why Christ died and lived was, that he might be Lord of both the dead and the living. That is, he lived in the flesh, to fit him to become the administrator of the gracious government of God over men in the flesh, and afterwards died or became, as to the mode of his existence, what dead men are, that he might be, on the same principle, adapted to the dead, and of possible recognition as a sympathizing Savior (Rom. xiv. 9). Peter tells us that Christ, by being put to death as a man in the flesh, was made alive as a man after death, and went, as such (*πνεύματι*), and preached to the spirits in detention in the other world. The "judgment" referred to in John v. 27 is that of

both worlds, and the Messiah was fitted for that work, "because he is *a man*."

Dr. Hovey, in his attempt to prove that "in Christ, Deity acting as such, and Humanity acting as such, were made one person," * — an essential absurdity, — does at every step really assume the very distinction and separate personality which I claim. Every illustration he uses is directly to the point of, not a constitutional, but a moral, union. Dr. Hovey's bi-personal Messiah is much like Dr. McCosh's bi-personal humanity, consisting of Man and Conscience, each with a distinct consciousness and separate functions in several particulars.† On Dr. H.'s theory, the "Man Christ Jesus" can be in no sort an example for our imitation. As we said above, he is not a man constitutionally, and therefore a man cannot imitate him. And what means the prayer "*As (καθὼς) thou, Father, art in me, and I in thee, that they also may be one in us*"? Not a union of essence, but a moral union. And we think that what is needed as a condition precedent to the belief of the moral union we advocate, is an experimental knowledge of what is the import of this prayer of the Savior. With a better acquaintance with the nature and possible extent of a moral union with God, it will be more easily believed that such union is sufficient to answer all the conditions of the life and functions of the Messiah, and especially that it will have a moral power to bring us into a "fellowship with the Father and with his Son Jesus Christ." A richer Christian experience and a fuller development

* God With Us, p. 88.

† Div. Gov., p. 296.

of a sanctified character will, we think, prepare its possessor, when theorizing in the light of the intellectual and moral philosophy of the present day, to accept our theory as not only plausible, but as the only possible theory that can meet the wants of the human mind, and accomplish upon it all that Redemption contemplates.

If it be objected that this view does not sufficiently exalt the "man" to entitle him to our adoration, it should be said that when we worship the Lord Jesus, we do not worship the man, but the divinity revealed through him. The experience of every Christian will make this plain. When devout Israelites bowed in worship before the awe-inspiring Jehovah, as manifest from Mount Sinai, they did not worship the thick cloud and the thunders and lightnings, but the holy Lord God, whose presence they so easily recognized as there. One great object in the work of Christ was to reveal and give to man a proximately just and practical conception of the heart of God. That conception obtained, we worship God as a Spirit in spirit and in truth.

With such a Messiah, the human and the divine thus united, commences the administration of a Redemptive System for the human race; those of every age, past, present, and to come; in a word, "The Kingdom of Heaven."

CHAPTER VII.

THE KINGDOM OF HEAVEN — WHAT IT PRESUPPOSES.

WE now pass to the consideration of the Kingdom of Heaven — What it presupposes, and what it implies. And first, What it presupposes.

I. Up to this time the human race had, with few exceptions, been “without God in the world” (ἄθεοι). Consequently they were not under the divine moral government.

They had no knowledge of the true God, and were under no moral responsibility to him as such. They had a “conscience towards men,” and thus a moral character. They were sinners (ἁμαρτωλοί), but not against God. A few, by special personal and palpable divine interposition, had learned so much of God as to love and trust him as a personal friend. At a later period a small, and relatively insignificant nation, had been the subject of a peculiar and miraculous culture, and the knowledge of God in progressive degrees was acquired and a religious service established, and by the aid of a theocratic civil administration (Gal. iii. 19) perpetuated. The idea of religion and of piety was thus in the world. This seemed a condition precedent to the Kingdom of Heaven, and

around it as a nucleus were grouped the great facts of the Christian Scheme.

That before the coming of Christ there was, for most of our race, no governmental amenableness to God, the Apostle teaches, in his Epistle to the Romans. His argument proceeds on this hypothesis. He states that the one platform on which God, and man as lost, can meet, is that of faith in Christ as the Savior of "that which was lost." This is the righteousness which God will accept. He who is just from the righteousness of faith, shall live (Rom. i. 17).

His facts in support of this position are the following: The race is fallen as the descendants of fallen Adam (v. 12). From Adam to Moses there was no formal administration of the divine government over men, "there being no law" (v. 13, 14). They had, indeed, the light of nature, and at first knew the true God (i. 19). But with their depraved propensities, they found the knowledge of God and of his will unpleasant, as imposing restraints (i. 21). Their inclinations influenced their intellectual convictions, and they did not "retain God in their knowledge." Having lost, during successive generations of deterioration, the knowledge of God, and thus of law as his, God gave them up to their depraved propensities (i. 24, 28). God's wrath had been revealed against all impiety and wrong in those who had a knowledge of religious truth, but lived in impiety and unrighteousness. But when they had lost that truth, and were without law, God did not impute their abnormal and depraved conduct and condition to them as sin or moral wrong, with its attendant guilt. In other words, *he ceased to*

administer a moral government over them. Depravity (ἁμαρτία) is not imputed as sin where there is no law (iv. 15). It is simply an abnormal act and state, — disease of both body and mind, in which they perish (ἀνθρώποις ἀπολοῦνται), but without guilt, for which they are condemned (διὰ νόμου κριθήσονται, Rom. ii. 12). Paul said at Lystra, that God, “in times past, suffered all nations to walk in their own ways” (Acts xiv. 16); and at Athens, “the times of this ignorance God overlooked” (Acts xvii. 30). And to the Romans (iii. 25), God has set forth Christ for the purpose of making known his principle of forgiving mercy, which had been hitherto but so imperfectly revealed, because he had not in the past imputed sin to men, but had passed over (πάρεσιν) their sin, and had not called them to an account in their moral relations for the same.

In keeping with these principles we find the history of the human race wherever a miraculous interposition has not preserved them. In the third generation from Adam the recognition of God and his worship ceased, and they sunk so low in successive generations that they were hopeless of recovery, and were swept from the earth. Since the Flood the same process is distinctly noticeable, with only the same exception. Most heathen nations have deteriorated from generation to generation. Especially is this true of their conceptions of a Deity.

We repeat: when we say that men are not the subjects of the divine government, it does not follow that they are not sinners (ἁμαρτωλοί), but only that they do not sin against God. There is a “conscience towards

men," and there are obligations of man to his fellows, the violation of which appeals to the same susceptibility as does sin against God.*

II. Previous to the Messiah and the establishment of the Kingdom of Heaven, so far as a divine moral administration extended, all its motives of good and evil were derived from this world, and from God as related to us here. There was no revelation of a future state, and, of course, none of a tribunal to which men were amenable after death.

The patriarchs and their successors had, like their fellow-men of every clime and condition, a belief in a future state of existence. But it was not a practical conviction. That world was seen in no relations of importance to the present, or as to be affected by what was done here. And in the administrations of the different forms of government over his people before the coming of the Messiah, God makes no reference to a future world, and rewards and punishments there. The good and the evil are of earth and time.

During the latter period of the Theocracy there was more of a belief in a future state, and especially after the Captivity. But the Scriptures of the Old Testament make no reference to the subject. It was no part of God's design in the Old Testament to reveal a future state.

There has been a strange propensity in theological writers to insist upon, and try to prove the fact, of a belief by Old Testament saints in a future state of rewards and punishments. Their theological system

* See this discussed at length in Appendix A.

required it, and their logic and exegesis were made to conform. Drs. Dexter and Bartlett, in the advocacy of the doctrine of eternal punishment, claim that they find it in the Old Testament. A few poetic expressions descriptive of a joyous expectation of the light of God's countenance, as given in the methods of the Theocracy, have been construed as implying the hope of heaven. And the prophetic symbols of Daniel xii. 2, 3 have been strangely perverted. And still more strangely Job xix. 25, 26. But the great question which should be decisive on the point is, If the ancients believed in a future and eternal heaven and hell, why do they, as is claimed, merely allude to it in a few hyperbolic expressions of poetry? Why is it not *the* great fact of their heart and pen? It was such to the New Testament writers. Why, in that sublime and tender farewell of Moses to the nation (Deut. xxviii., seq.), does he make no allusion to the great fact of a future and eternal state of reward or punishment, and especially when himself is called up to the mount to die. So of Jacob in his dying charge to his sons. And why are not the Psalms of David full of the great idea? There are frequent allusions to the future world in the Old Testament. Why no reference, direct or indirect, to that great, solemn, glorious belief of heaven and hell, if the writers had it?

III. The dead, good and bad, passed at death to Hades, and were there together, much as are the good and the bad in this world (1), with civil (2), and ecclesiastical organizations (3), with restraints and limitations, and under amenableness to a tribunal to be established by the Messiah (4).

(1) Of the promiscuous character of the world of the dead before Christ, we may learn from allusions to that world in the Old Testament. Dead Samuel said to Saul, "To-morrow thou and thy sons will be *with me* (1 Sam. xxviii. 19; Isa. xiv. 9-17; xxxviii. 18; Ps. vi. 5; xxx. 9; lxxxviii. 10-12; cxv. 17; cxliii. 3; Job. iii. 13-15; x. 21, 22). Nothing said of heaven and hell and their several occupants. The rich man and Abraham were both in Hades. A great moral gulf was between them, yet they could converse together. They belonged to different classes in the same place.

In Job i. and ii., Satan and the sons of God are together before the Lord. If the scene here is not of earth and sense it bears on the point. Zechariah in vision saw Joshua standing before the angel of Jehovah, and Satan at his right hand (Zech. iii. 1, 2). The scene here, and we think also in the other case, was laid in the sphere of the Unseen. And the good and the bad are mingled promiscuously.

When Peter, on the day of Pentecost, quoted the language of David, he said, that though in the first person, it could not refer to himself, and must refer to Christ, for he adds, "David has not ascended into heaven." He was in Hades, and in waiting for the consummation, — the time in which God would give rewards to his servants the prophets (Rev. xi. 18).

Christ said to the penitent thief, "This day shalt thou be with me in Paradise" (Luke xxiii. 43). Yet some days after he said, "I have not yet ascended to my Father, but go to my brethren, and say to them, I am going to my Father and your Father, and to my

God and your God" (John xx. 17; xvii. 11). Christ had been with the penitent thief in Hades, and to that part or state of it called Paradise, or Abraham's bosom; * but he had not ascended to heaven, had not entered on his Messianic work in that world.

(2) That there were civil organizations by which the many were placed under leaders, we learn from texts like the following: Of the good, Eph. i. 21; Col. i. 16; ii. 10, — the evil, Eph. vi. 12; Rom. viii. 38; Col. ii. 15; Rev. xii. 7.

(3) Ecclesiastical relations based on character are implied in the two kinds of organization referred to in number (2) above. The law of moral elective affinity would separate the classes, and the purpose to accomplish ends by combined agency would compel, in each, organization and office. The rich man and Abraham (Luke xvi. 19-31) belonged to different classes in the same place, as of different character.

The existence of classes and of ecclesiastical organizations, with no other separation than such as is known in this world, is taught in Heb. xii. 22-24. The Apostle is contrasting the mild and hopeful circumstances of the Christian dispensation with the terrors and the laws of Sinai. The former he calls Mount Sion (sunny mount), the heavenly Jerusalem; and the scene embraces a countless multitude, viz.: first, the angels in general (*πανεγγύσει*), and next, the good, who, there as here, are called the church (*ἐκκλησία*, *select*). These are such as they were under the general government of God as "Judge of all."

* Campbell's Dissertations, vol. i. p. 304.

As the Messiah had now entered upon the administration of the divine government, the scene was one of hope, rather than of terror, as at Sinai, where law and its penalties were proclaimed with terrific utterance. Why this hope for the world of the dead, and not merely to the church there, but to the multitude? Christ was to them "glad tidings of great joy." But next, the earthly scene. Here were the "spirits" of just men made perfect. They are called spirits, as offering the spiritual worship of the Christian period, in distinction from the external ceremonial of the Jews (Jer. xxxi. 33; Heb. viii. 10). They are called "*just*" men, a term not applied to the saints in heaven, but to good men on earth. The perfection predicated (τετελειωμένων) is that which refers to their condition as consummately favorable to religious culture. Such is the use of the word in this Epistle. There was then, among the dead, before Christ, a church, as distinguished from the many, as is now the church in this world.*

* We think πανηγύρει καὶ ἐκκλησία is in apposition to μυριάσιν ἁγγέλων, and that προιτόκοις is to be understood temporally, and that the reference is to the saints who were such previous to the Christian period. They were enrolled in heaven, as if their fraternal association had taken place there. Except the Jewish national organization, there had been in this world no organized church, whose names were enrolled. The position in the sentence of κατὰ θεὸν πάντων, points unmistakably to the fact that the reference above was to facts under the divine government previous to its administration by the Messiah. Equally certain is it that δικαίων is not applied to saints in heaven (αγίοις) but to men in this world. And τετελειωμένων, to such men in "the grace of our Lord Jesus Christ."

(4) Peter speaks of dead men in detention (1 Pet. iii. 19), and Jude (6) of angels, i. e., dead men, who had not retained their normal character and condition, or, as Peter says, "had sinned," as kept in close confinement, awaiting a decision of a great day, i. e., the test of Messianic administration; and Peter (2 Pet. ii. 4) represents them as confined in Hades, awaiting the same tribunal. It will be observed by the scholar that the verbs in the above texts are preterites, and refer to the ante-Messianic period.

Matt. viii. 29. When the Savior, by his miraculous power, interfered with the malicious plans of the demons who had taken possession of the Gergesenes, they cried out, "What have we to do with thee, Jesus, thou Son of God? Art thou come hither to torment us before the appointed time (*καιρός*)?" This implied that they knew that, at the introduction of the Kingdom of Heaven, they were to become amenable to the Messiah.

That before Christ, the unseen world, like most of the present, was without governmental and judicial amenableness, is evident from such texts as the following: Rev. xi. 15-19. After predicting the destruction of the Jewish persecuting power, which involved the destruction of the nation, and the final termination of its religious ceremonial, and thus the complete introduction of the Messianic administration, the Apostle represents the heavenly hosts as saying, The kingdoms of the world (*κόσμος*), including the abodes of the living and the dead, are Christ's. They expand this thought into explanations. Thou hast taken to thee thy great power, and hast assumed

kingly functions. The nations have been angry, but the time of thy wrath has come, the time in which for the dead to be placed under a judicial administration, and for prophets and the good of every class to be rewarded, and for those who, from heaven, had waged war upon the inhabitants of earth (Job i. 6, 7 ; ii. 2) to be stripped of their power. This scene is laid in the spirit world, and relates to events in the world of the dead. The Seer adds, The temple of God in heaven, even the holy of holies, was opened, and the ark of the covenant of the Lord was seen — just as on earth, when Christ had said, “It is finished,” the veil of the temple was rent, and access to the holiest was open to all. Something analogous to this was true of the world of the dead. And it is added that there were lightnings, and voices, and thunderings, and great hail ; — implying great and evident changes in that world, as there were in this, — as was foretold by the prophets. “Yet once more I shake not the earth only, but also heaven.” Changes there, as well as in this world, are to take place (Heb. xii. 26 ; Hag. ii. 6, 21 ; Joel ii. 28-32). In the following chapter (Rev. xii. 7-12) the prophet, when speaking of the effect of the coming of the Messiah, goes somewhat more into specifications. Hitherto Satan in the spiritual world had mingled at his option with the good, and with them had direct access to the presence of God (Job i. 6, 7 ; Zech. iii. 1, 2), and as a consequence had it in his power, by what he did in heaven and on earth, to inflict greater evils upon the world. But now there is war in heaven, and Satan and his angels are cast out. Heaven rejoices, as now the kingdom of God, under

the administration of the Messiah, has come in its perfection. Henceforth there is to be a heaven of perfect holiness, and accessible only to the good and the pure,—the Father's house with many mansions, promised by the Savior to his disciples, and which he went and prepared.

Such was the history, and such the then present condition of the human race, the living and the dead, when the Messiah appeared and established the Kingdom of Heaven.

CHAPTER VIII.

THE KINGDOM OF HEAVEN — WHAT IT IMPLIES.

MOST writers, if not all, have failed to notice the distinctive characteristics of the Kingdom of Heaven. They speak of it as equivalent to the gracious administrations of God over the world or any part of it, and which, of course, commenced as soon as there was sin and the need of grace. They have regarded grace, not as an original and essential element in the divine government, but as superinduced upon that government in consequence of the interposition of Christ, — as if Christ was to arrange things other than as God made manifest. Their theories of penalty in a moral administration, and of some method of sustaining the government in its authoritative force when the penalty should be omitted to the penitent transgressor, led to the hypothesis of a *quid-pro-quo* atonement made by the sufferings of Christ, — displacing thus the precious glorious Bible doctrine of Atonement. No more disastrous error ever found its way into the system of religious truth. Laid at the foundation of that system, and regarded as a constitutional and all-important element in moral government, it has been a mighty power for perversion and distortion and repelency through biblical exegesis from beginning to end ;

and its effects have been equally disastrous upon theology, making that a wavy lens, seen through which the character, symmetrical, perfect, glorious, of the ever-blessed God, appears a deformity.

The Kingdom of Heaven commences with the administration of the divine government by the Messiah. It embraces the following particulars: —

I. The life of Christ as a man ⁽¹⁾, and as such perfect ⁽²⁾.

(¹) We have discussed this point on a preceding page, and shall resume it farther on.

(²) Vide above “Messiah.” The perfection of a man consists in the perfect adaptation of every item of his history to the accomplishment of what, in the providence of God, is assigned to him as the object of life.

The OBJECT of the man Jesus was to manifest God to the world—to lay open the heart of God to the sympathies of the hearts of men. First in this work was the entire consecration of himself to this object. This he did. He came not to do his own will, but the will of the Father that sent him. Even in childhood he was “about his Father’s business.” Next, his character must be formed and confirmed into adaptation to his work. His intellect must be expanded and invigorated so as to enter into God’s estimates and God’s designs, and to make thus his interests perfectly identical with the interests of God in the premises. And the affectional must be so developed and disciplined that his heart, in the intensity of its freedom, its affections, its sympathies, shall be absorbed into

the heart of God, so that to see his heart shall be to see the heart of his Father. "God manifest in flesh." God could thus act himself out through the man — not in the use directly of the human organs, but in the use of the mind of the man — its entire and perfectly disciplined spontaneity. The words and the deeds of Jesus Christ came from the heart of the man, or rather from the heart of God through, and implying the use of the heart of the man. In this educational and preparatory work about thirty years of the life of Christ were spent before entering upon his work. Some portions of it were witness to great moral conflicts and the severest struggles, and during his ministry he was progressively made ready for the growing pressure and responsibility.

Thus subjectively perfected, a perfect life would imply that he should do and enjoy and suffer just that which would most effectively accomplish his object. This also he did. His acts were RIGHT. He went about doing good. His fruitions were rich and perfect. He rejoiced in spirit, and thanked God for the occasion of his joy. He suffered. He was grieved, angry, and wept in sympathy with human suffering. He submitted to abuse in its most aggravated forms, and at length he died. He was obedient unto death, the death of the cross. His whole life was full of kindness and forbearance and pity, and of a love that was infinitely ready to forgive, and be reconciled and bless and suffer for the good of others. Every candid reader of the Gospels will say that nothing could be conceived more perfectly adapted to impress the heart of man and win its love. And coming, as these influ-

ences do, from a source in which is mysteriously combined the human and the divine, to be subdued by the love of Jesus was to be subdued by the love of God. The intellect cannot separate the two, much less the heart. We love and trust Jesus, and exclaim, "My Lord and my God." Thus are we "at peace with God, through our Lord Jesus Christ."

The life of Christ is cumulative in its moral elements. There is a power in the brief allusion to his childhood. It is very much greater in the history of his manhood and official life; and it becomes greater and greater as we proceed from month to month in the story, till at length we come to the cross. Here is the consummation, the great crowning fact. When Christ said, "It is consummated, and bowed his head and gave up the ghost," nothing more could be done or conceived as possible. The work was perfected. This could not be said at any previous stage. Till now, Jesus had not in the highest degree magnified the law and made it honorable. Till now, the love of God had not made its intensest manifestation. Hence "The Cross" has been the talismanic word that, heard by the dead, they live, and live forever, and it will be such to the end.

A philosophical explanation of the death of Christ was the great and difficult problem with the fathers, and it is equally so at the present day. At first, and for centuries, the sufferings of Christ for the salvation of men were supposed to have reference to the devil. He had taken them captive, and they were his of right (*Fus acquisitum*). In delivering them from the devil, God, they said, would act honorably, and not take them by physical omnipotence. He sent

Christ into the world to save the lost. But he concealed from the devil the fact of the indwelling divinity. The tempter, therefore, attempted to defeat the Savior in his errand, by effecting his fall, as he had done that of Adam. But he was not successful, and was himself thus defeated. Christ conquered the devil, and as he was the representative of the race, his victory was theirs. God was under no further obligations to the devil to respect his claims. Some of the fathers refused to admit a designed deception on the part of God, and substituted the theory that for the privilege of inflicting such evil upon the Messiah the devil relinquished his claim. Something of this idea went down through the centuries, and to the time of Anselm. But at a much earlier period the idea that the devil was to be satisfied, and sinners were to be redeemed from him, was by many abandoned. Sinners were to be redeemed, not from the devil, but from the wrath of God and his holy justice. God, and not the devil, was to be placated by the suffering of Christ.

In this latter theory there were shades of difference in opinion in endless variety. The question was asked, Was God to be reconciled to man, or man to God? And that question has come down to the present day. Some held that the penalty must be literally inflicted, and if not upon the guilty, then upon a substitute. Christ was such substitute, and suffered the penalty of the violated law for each and every sinner, being infinite in his ability. One form of the doctrine was, that God's holy indignation at sin was so intense, that he *must*, on his own account, act it out and obtain relief in that way. If not upon the sinner,

then it must have its play upon another, and the object of that wrathful infliction was his own dearly beloved Son. This view is distinctly presented in the confession of faith published with the royal sanction in the day of Edward VI., A. D. 1553: "That by his most sure sacrifice he might pacify his Father's wrath against mankind." Professors Shedd and Hovey of the present day advocate this theory.

The more modern theory, and now most prevalent, is, that the sufferings of Christ were a governmental measure, a substitute for penalty, and by which the law is sustained the same as by the infliction of the penalty upon the transgressor. This philosophical explanation of the function of the sufferings of the Messiah, it is claimed, is to be accepted and included in faith in the Lord Jesus Christ. The patriarchs, they say, must have had faith in an atoning Savior. Which of all these theories did they believe?

O, Philosophy of the dark ages! Give me the simple Bible doctrine of Atonement. The Bible tells us that Christ died for us; that he suffered, the just for the unjust, that he might bring us to God, not God to us, or remove any governmental difficulties in the way. "The Cross of Christ" comes in its appeals direct to my heart, and not through any theories of moral jurisprudence. I love Christ because *he first* loved me, even while yet an enemy. All the silly theories of the atonement that have been honored by great names may go to the four winds. Let me have "Christ and him crucified," coming direct in its personal love to my heart, and let the motto of my salvation be, "The Cross of Christ."

II. God in Christ. God was manifest in flesh. The Word became flesh. Christ claimed that he was God, and his inspired Apostles taught the same.

Christ was God as revealable, in distinction from God as the infinite and the absolute, in the attempt to conceive of which the human mind is lost. We must have a *personal* God, and as such, invested with a moral character. We can sympathize with no other, and can therefore love and feel under obligations to no other. Nothing else can be to us a *practical* Deity. Christ came as the Logos or Word. A word is a declaration. Christ then, as God manifest in flesh, declared and thus made known to us God in the moral elements of his character.

See this subject discussed at length in Chapter V., "Messiah."

III. The revelation of a future life in intimate relations to this, indeed a part and continuation of it as one and the same. So that the change in passing from this life to that consists chiefly in the fact of a higher mode of constitutional living. The divine government will be the same, and administered graciously there as here.

As we have already said, the motives of the divine government, out of God himself, had been the good and the evil of time and earth. But the Messiah at once gave great prominence to the fact of a future world, and of its solemn relations. His Forerunner, when asked his opinion of the work of Jesus, declared that he was the Messiah, the Son of God, and added, "He that believeth on the Son hath *everlasting* life." Christ as he entered on his ministry, said to Nico-

demus, "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have *everlasting* life." These declarations looked beyond the grave. This great doctrine was the burden of the Savior's teachings. So of his disciples. They went everywhere preaching Jesus and "the future life" (ἀνάστασις). Our world in which we live became a new world when its relations to an unseen world were made known, when life and immortality were brought to light by Jesus Christ. Men awoke to a consciousness of what was the dignity of their being, and what its amazing interests, and they sought for glory, honor, immortality, and secured and entered consciously upon the fruition of eternal life.

NOTE. — We are aware, as we have said elsewhere, of the prevalence of the belief in the rewards and punishments of a future state. But it was not taught in their Scriptures, and was merely a philosophical theory. The more learned and refined of the Jews, when the Messiah appeared, did not believe even in a future state (Acts xxiii. 8).

IV. The sole administration of the divine government over both worlds (1), the living (2) and the dead (3), by the Messiah.

(1) When the Savior had finished his work in the flesh, and was about to give the Great Commission to his disciples and ascend to heaven, he prefaced that commission by saying, "All authority in heaven and upon earth is given to me" (Matt. xxviii. 18). He is appointed of God the judge of the living and the dead. In both worlds he judges between the sheep and the

goats (Acts x. 42 ; 2 Tim. iv. 1). Thrones, dominions, principalities, powers, and authorities of every name in both worlds are subjected to him (Eph. i. 20-22 ; Phil. ii. 9, 10 ; Rom. xiv. 9 ; John v. 22). Thus invested he stands the Savior of the race, and Head over all things to the church.

(²) The Messiah established a tribunal in this world for the living ; at which was to be decided the character of men, with reference to membership in the Kingdom of Heaven.

NOTE. — It may be proper, in this connection, to remark that, with the exception, perhaps, of the Apocalypse, there is no portion of the Scriptures more frequently misinterpreted than the Gospels, the very words of the Lord Jesus Christ. The persons addressed by the Savior, and the circumstances generally, are left out of account. It is assumed, because he has come to be a Savior of the world, that he is addressing the human family as if present, and his language applicable directly to the men of every age and country. But the fact is, the Savior was a Jew, and spent his whole life under the Mosaic Institute, and met and discharged the duties implied in this relation. His addresses were to his countrymen in the same condition. They were of the seed of Abraham, and heirs of the promises. They had been, from the day of Abraham their father, the special care of God, and of a miraculous administration. They were the Church of God, and in their hands were the Oracles of God. A moral importance attached to them, and to their history, as a nation, above that of any other nation. To them, as Jews, a great Messiah had been promised, whose influence, first upon them, and then upon other and all nations, was the great fact in prophetic vision for the ages.

That Messiah had come *to them* first. With them he spent his life, and upon them exclusively bestowed his labors. All his public addresses were to them as Jews. Upon them he wrought his miracles, with few exceptions. His life and

death, and the inceptive character of his work for the world's salvation, were to be what they as Jews should make them. Nothing could exceed the importance of their conduct in the circumstances. These men the Savior met face to face. Among them he went about doing good, and, while working miracles unnumbered for their relief and comfort, at the same time proclaimed the great fact that the Kingdom of Heaven was at hand. He told them he was their promised Messiah, as John the Baptist had forewarned them, and was himself to establish that kingdom. He stated to them the conditions of membership in the kingdom; and he warned them of what must be the fearful consequences of rejecting their Messiah. The kingdom would be taken from them, and given to another nation that would bring forth the fruits of loyalty and love. Their rejection and their crucifixion of their Messiah would be the sin of sins; and upon them would come all the righteous blood shed upon the earth. They and their conduct in these circumstances were to the eye and the heart of the Savior a present reality. His soul was wrapped up in these great facts. Hence his tears. Hence his words of power. They were addressed to them *as Jews*. They, *as such*, were the burden of his parables, the point of his terrible rebukes, the object of those utterances, without a parallel actual in the past or possible in the future, of scathing damnation, in chapters xxiii. and xxiv. of Matthew.

All this was said by Jesus as a Jew, addressing Jews who were then living, and recognized themselves and him as being under the law of Moses. He went about the country and met the people, not only at their great feasts at Jerusalem, but in their synagogues, when he, as a Jew, read from the Law and the Prophets, and explained the same and enforced it upon them. The Sermon on the Mount is an illustration. He had not come, he said, to destroy the Law and the Prophets, but to fulfil, i. e., to fill them with their whole meaning, and enforce the same. And this principle goes through the entire Gospels when the address is to promiscuous assemblies. The things said in private to his disciples are of course not of this class.

Now the common hypothesis is, that by the end of the *aiōn* (dispensation) is meant the end of the world, and the "coming of the Son of Man" is the coming of the Lord to judgment at that time — about which the Bible tells us nothing. Hence all that the Savior says of the coming of the Messiah to establish his kingdom, and of the end of the Mosaic Institute, is interpreted to refer to the end of the world. Also those parables that were designed to fix their eye upon the great fact that was to occur during "that generation," and that was for the Jews exclusively, is interpreted to teach all men of every nation and age to be prepared for the end of the world, which to them severally will be at death.

All this is as preposterous as to attempt a similar application of the language of Moses to the uncivilized Israelites in the wilderness, or his farewell address to them on the plains of Moab to the men of all ages, and to make the language of Deut. xxviii., by some forced accommodation, to refer to the "end of the world," and a catastrophe of the planet. Yet further: This everlasting or perpetual destruction of the Jewish nation at the end of the dispensation, is made to teach the eternal punishment of the wicked as individuals, from and after the end of the world. No wonder the church is full of sects, when such principles of exegesis prevail. These remarks premised, I shall be better understood in the immediate sequel.

The Messiah, as he entered upon his work, announced the great fact that he had come to save our lost race, and also, as we have seen, the great fact of an unseen and an eternal world as intimately connected with this. So that his salvation would be an everlasting salvation. He would, as a means to this end, establish a kingdom, a spiritual — not palpable — organization, membership in which would be life eternal. With reference to this membership men would

be judged. This judgment God had committed to him, as belonging solely to his kingdom. Not that the errand on which God had sent his Son into the world was to judge and condemn the world, but that the world through him might be saved. Yet, as an antecedent, estimates of character must be made, and his judgment would have exclusive reference to the question of membership in his kingdom. None could be admitted who did not practically accept him as the Savior of the world. He that believeth on him is not condemned, but admitted; he that believeth not has already condemned himself (middle voice), because he has not believed. The admitted, with their new heart, were the Savior's care, and their new heart would be a well of water springing up unto everlasting life. The rest were left as before, unsaved.

On this point of membership in the Kingdom of Heaven, there were circumstances of temporal and national interest peculiar to the Jews. If they rejected their Messiah, the nation would be destroyed. Temporal judgments, of fearful and unparalleled severity, would come upon them. To this the Savior refers in several of his parables. ' Such are the parables of the vineyard, Matt. xxi. 33-44; of the marriage of the king's son, xxii. 1-13; of the ten virgins, and that of the talents, Matt. xxv. 1-30. Those not admitted to the kingdom were LEFT to take the consequences. Those consequences to the Jews would be to them in part as such, and as subject to theocratic penalties. (Vide Deut. xxviii.; Dan. xii. 1-3.)

But, finally, the Savior states more formally the principles on which this Kingdom of Heaven will be

administered (Matt. xxv. 31-46). When the Son of man shall have come (*ἐλθῇ*, implying from the preceding context that it was just at hand) in his glory, and all the holy angels with him, in the language of the prophecy by Daniel of this great fact, he will sit as king, and before him all nations will be gathered as amenable. His work will be to separate the good from the bad. The standard of judgment will be practical love to him on the one hand, or neglect, non-doing on the other. The good he will incorporate into his kingdom to share in its glories. The bad will go away (*πορευεσθε*, indicative, not imperative, present), to experience the self-invoked evils for which the devil and his angels have prepared them — to experience with them the natural effects to the human being of the abnormal play of its powers — the perpetual laceration, and wear and tear, and mangling, that must be the result in body and mind.

NOTE.—The construction of v. 41 is peculiar, as *κατηραμένοι* is in the middle voice, and *τῷ διαβόλῳ* and *τοῖς ἀγγέλοις*, after perfect passives, are datives with the ablative signification.* (Vide Matt. v. 21; Acts xx. 9; Rom. xi. 20; Eph. ii. 5; Rom. iii. 24; 2 Cor. i. 15.) Literally, “You go from me to suffer self-implicated fire everlasting, made ready by the devil and his angels;” that is, to experience the evils which are the natural result of your character and condition, made what they are through diabolical agency.

The view we take of Matt. xxv. 31, seq., is that of the early fathers, and especially of the import of *κόλασιν* (punishment),

* Vide Crosby's Greek Grammar, § 417. Also Kuhner's Greek Grammar, § 285; Whitney's, § 606; Winer's Idioms, § 21-24.

v. 46. Irenæus says the evils that come upon the sinner are not positive inflictions by the hand of God. *Separation from God* is the death of the sinner (χωρισμὸς δε τοῦ Θεοῦ θάνατος). God does not punish in execution of a previous threat (προηγητικῶς); the evil is a natural consequence (επακολουθουσης δι' ἐκτελεῖς [τῆς ἁμαρτίας] τῆς κολάσεως). Notice κολάσεως as importing these natural consequences. *Clement* of Alexandria supposes this suffering (κόλασιν) to be educational or disciplinary. Ἀλλ' ὡς πρὸς τοῦ διδασκάλου ἢ τοῦ πατρὸς οἱ παῖδες, οὕτως ἡμεῖς πρὸς τῆς προνοίας κολαζόμεθα. Θεὸς δὲ οὐ τιμωρεῖται· ἔστι γὰρ ἡ τιμωρία κακῶν ἀνταπόδοσις· κολάζει μέντοι πρὸς τὸ χρήσιμον καὶ κοινῇ καὶ ἰδίᾳ τοῖς κολαζομένοις. We are chastened as children by their teacher or parents. God does not avenge himself; revenge is but rendering evil for evil. He inflicts evil for the good, public and private, of those who suffer. *Origen* says God loves to do good (εἰς δὲ τὸ κολάσαι τοὺς ἄξιους κολάσεως μελληγίης), but to chasten those who need chastisement he is reluctant.* Notice the import of κόλασις and its corresponding verb in these extracts. It is not penalty, but chastisement, having reference to the good of the sufferer. In keeping with this is the original of what is rendered "Depart from me, ye cursed." Literally, "Ye go from me self-condemned" (aorist mid.), to the experience of perpetual sufferings (v. 41). So v. 46: "And these will go away to suffer perpetual and fearful evils." We find here, not a threat, nor a command, but a tenderly expressed statement of a fearful fact. Nothing in the text forbids the supposition; rather the context seems to imply that these words were said by the Savior, and would be repeated in the same spirit as when he wept over Jerusalem, and told of the fearful evils that were soon to come upon the Jews.

Liddell and Scott define κόλασις, *a pruning δένδρων*; hence *checking, punishing, chastisement, correction, punishment*.

* Vide Hagenbach's Hist. Doctrines, i. p. 112.

The connection, and the language itself, of Matt. xxv. 31-46, forbid the application of it to what is called *θελόγιαις*, the "Day of Judgment," at the end of the world. Chapter xxiv. refers to the termination of the Jewish economy. The parables of the ten virgins and of the talents refer to the same. The language of v. 31, "When the Son of man has come (*ἔλθῃ*) in his glory," &c., points unmistakably to Dan. vii. 9-27, in which is foretold the *establishment* of the Kingdom of God. The Messiah was to be King, and his subjects were not to be confined to the Jews, but were to include the heathen (*ἡ ἐθνῆ*), "all nations." Christ had just before said that the introduction of this kingdom would be in the then present generation (xxiv. 34). The design of this language is to teach the principle on which the kingdom would be administered. The good, or truly religious, were to be separated from the evil or irreligious, and constitute a church. The Church of Christ is the Kingdom of Heaven. Theologians have first invented "The Day of Judgment," and then have perverted this language into a reference to it.

To this same category belongs that ever-perverted text (Matt. xii. 30-33), supposed to teach the doctrine of "the unpardonable sin," so called. Christ had healed by a word a man possessed of a devil, blind and dumb. The Pharisees attributed the miracle to diabolical agency. These Pharisees claimed to be good men, and to be waiting for the Kingdom of God. The Savior told them of their mistake. Good men at heart might indeed have their imperfections. These must be overlooked and covered by the mantle of charity. There were, however, sins of a different class, and that could not thus be covered. They were decisive of character as generically bad. A miracle had been wrought that unmistakably evinced the presence and power of the unseen Spirit. To attribute it

to Beelzebub was to scandalize the holy Lord God. "Holy Spirit" is here used in the Old Testament sense, to imply the power that works miracles in him who possessed it. This sin was not to be *passed over*. He who was guilty of it could not be received into the Kingdom of Heaven, but was unsaved and in a state of exposure or of liability (ἐνοχός) to perpetual sin (Mark iii. 29, αἰώνιον ἁμαρτήματος). This is the reading of the best manuscripts. To forgive is not the primary signification of ἀφίημι, but it is sometimes employed in that sense. To *leave, let go, let alone, suffer to be so*, are translations of it in the English version. Indeed, to forgive sin is little else than to *leave it*. The Old Testament called it "to cover up," so as to put out of sight. The Savior adds that this was the criterion of the then present dispensation in this world, and would be so in that beyond the grave. In both the tree would be known by its fruit. Such fruit as this implied a bad tree. Here, then, the great question was as to character that qualified for membership in the Kingdom of God.

The English reader is liable to be misled by the rendering of the original word *to judge* (κρίνω). It is sometimes, in our translation, rendered *to condemn*. That is not the import of the word, but might be tolerated when the guilt of the person on trial was assumed. It means to estimate, to form an opinion on facts, to discriminate. This word (κρίνω) is, with one exception, always used by the Savior, and of his acts in judging of men. He does not condemn. He judges of character, and selects the good and casts the bad away. In Mark xvi. 15, 16, the Savior says to his

disciples, Preach the gospel to every creature. He that believeth and is baptized (cleansed, really converted), shall be saved. He that believeth not shall be condemned" (*κατακριθῆσεται*, to judge against). This word has the idea of a verdict against the person judged. If there is a penalty to the law violated, it is named as "condemned to death" (Matt. xx. 18; Mark x. 33; xiv. 64). In Mark xvi. 16, there is no penalty. The Savior was teaching his disciples how to gather his church. They must accept all that believe and are cleansed, or genuine converts, but reject or pronounce a verdict against all others.

The Savior then judges or estimates, and discriminates between good and bad men, — the sheep and the goats. He condemns only to non-acceptance as his disciples. He threatens no penalty. To those who would enter his kingdom, who are not worthy, he says, "I know you not." "I never knew you." "Depart, or you do depart, from me." And they "go away," to meet the self-inflicted woes that attend upon an evil heart of unbelief. They are left out, "without Christ, aliens from the commonwealth of Israel, strangers from the covenants of promise, having no hope, and without God in the world;" "wretched, and miserable, and poor, and blind, and naked." "Not saved."

The Savior told his disciples that when he should enter upon his official work and take the throne of his glory, they also would sit upon twelve thrones, judging the twelve tribes of Israel. They, as inspired, would give to the church the principles by which to judge of the character of men. And just before he left his dis-

ciples, he assured them the Holy Spirit would be given to the world, and would convince them of sin, and of righteousness, and of judgment, or discrimination, and thus that discrimination would be made between sin and righteousness. Christians, especially if full of the Spirit, would make the distinction. When Paul would dissuade Christians from going to law before civil magistrates, he says, "Know ye not that the saints judge the world, and if the world is judged by you, are ye unworthy to judge the smallest matter? Know ye not that we judge angels?"

In point is Rom. i. 18. The wrath of God *is* revealed from heaven upon all impiety and wrong of men *holding* the truth in unrighteousness. Christ has come, and God's law is known. To sin now is (ii. 5) to treasure up wrath *in* (*ἐν*) a day of wrath, i. e., a day in which the will of God being known, to disobey is to incur his displeasure, as they would not in the day of their ignorance, when they were suffered to walk in their own ways (Acts xiv. 16; xvii. 30). The present is a day of revelation of God's will and displeasure at disobedience. So verses 12, 16: As many as have sinned without law, will destroy themselves (middle voice) without law; and as many as have sinned with a knowledge of law, will be judged with reference to law . . . in a day when God is judging the secrets of men, according to my gospel, by Jesus Christ, i. e., now under the Christian dispensation. "A judgment of a great day" (Jude 6), is that of the Messianic dispensation. "*Now* is a judgment of the world" (John xii. 31).

As bearing indirectly on the point now under con-

sideration, and withdrawing support from the theological "Day of Judgment," it may be stated that in most cases where our translators render "*the* day of judgment," it is *a* day. "It shall be more tolerable for Sodom and Gomorrah in *a* day of judgment than for that city;" i. e., in a day when God shall deal with Capernaum, the evil will be greater than that of Sodom (Matt. x. 15). Vide also Matt. xi. 24; Mark vi. 11; Matt. xi. 22; xii. 36; 2 Pet. ii. 9; iii. 7. Also Rom. ii. 16; 2 Cor. vi. 2; Phil. ii. 16; Heb. viii. 9; 1 Pet. ii. 12.

The reader will remember that we have attempted to prove that "penalty" is not an element in a moral government. It does not follow that fearful evils do not come in train of sin. I can conceive of no more terrible hell, than for selfish men to be given up and abandoned to the unrestrained operation of their own hearts' principles and spirit. We have hells on earth. How much more will there be hells in the future world, when the social and secular bonds of the present shall be no more.

(³) The Messiah at the same time established a tribunal in the spiritual world for the dead, and to decide the same question. As Messiah, all authority in heaven and upon earth was his (Matt. xxviii. 18). He was equally the judge of the qualifications of men for his kingdom in both worlds. And his judgment is the same (Luke xii. 8, 9). For this very reason Christ died and lived, that he might be Lord of both the dead and the living (Rom. xiv. 9). "It is appointed unto men once to die, but after this, judgment" (Heb. ix. 27). Judgment before and after death, one

and the same, in its nature and design. And there is a twofold implication in this text. First, men die, yet death does not affect their moral relations. They are still, as here, responsible and amenable to Christ. So of Christ, he has died once in the flesh, to bear away (*ἀνεστηκεῖν*) our sins, yet he will still go on in his work, and will appear a second time (John xiv. 3), i. e., when we pass into the spirit world, to judge and approve. We are there to be judged (*κρίσταις*), and by Jesus Christ, who will approve and save. "Who shall give account to him who is invested with authority to judge the living and the dead." For the gospel was preached to the dead, that while they may have been judged living in the flesh (in this life), as we men judge them (and correctly), they may yet in their spiritual state (after death), with God become such, and so estimated that they shall live (1 Pet. iv. 5, 6). From v. 4, we learn that their sin was that of ignorance. Christ is the divinely constituted Judge of the living and the dead (Acts x. 42). I "solemnly declare to you in the presence of God, and of Jesus Christ, who is authorized officially to judge (*κρίνειν*) the living and the dead, his appearing and his kingdom" (2 Tim. iv. 1). The good in the future world rejoice that the time has come in which discrimination should be made among the dead, and the good be approved and blessed (Rev. xi. 17, 18). In Heb. vi. 2, the work of judging is said to be perpetual, and to be one of the first principles taught young converts. Men, therefore, must be in a process of change and recovery. We understand *κρίμα* to import the act of judging. In Eph. ii. 7, dispensations are repre-

sented as coming on in numbers indefinite. Eph. i. 10, it is "fullness of dispensations," i. e. a great many, enough to secure the result named.

That there is a tribunal in the future world where Christ will judge and decide upon the characters of men as entitled or not to membership in the Kingdom of Heaven, is admitted by all evangelical Christians.

V. The government of the Messiah, as alike gracious and reformatory, in both worlds, the living and the dead.

The writer is happy to know that in this opinion he stands with the great body of Christians from the first. The opposite doctrine, and which limits the reformatory and redemptive work of Christ to the present life, is for the most part a modern and "new school" theory, and is a departure from "the faith once delivered to the saints." We belong to "the sacramental host," that has marched down through the ages, "The Cross of Christ" on its banner. We stand where stood the martyrs who believed in a "great salvation."

Luther finding so many and monstrous errors connected with the doctrine of the Messiah's work in the future state, in the form of purgatory and masses for the dead, instead of correcting these errors, and retaining what was, and had been from the first, the doctrine of the Christian church, made no distinctions, and pendulum-like, swung into an extreme as wide as that of his antagonists. The idea of a reformatory work beyond the grave was rejected, and probation and repentance and forgiveness confined to this brief life,—understanding what Christ said of the end of the Mosaic

period (*αἰών*), as of the end of the world. Of course many of the followers of the great Reformer accepted his opinions, which became thus a part of Protestantism. The Church of England was hardly Protestant, as the substitution of Henry VIII. in place of the Pope was not a secession from the Catholic Church, and they retained the doctrine in question, and it is a doctrine of their creed to this day. So that the belief in the present life as the only period of probation, is confined to a small portion of the Church of Christ, and is of recent origin. Its brief life must end. It is in direct conflict with both Scripture and reason. The Protestant Church will soon see that the great work of the Messiah embraces a department in this world, and a much greater department, and that affects by far the greater proportion of the redemption of the race in the future world. Infants — one half the race, the heathen — the greater part of the remainder, will in that world first learn of the true God, and Jesus Christ whom he hath sent; will there first be brought under the divine moral government, and recognize their amenableness to the Christian's God. And it must be said, many that have lived and died in the land of Protestant Christianity, and have listened to preaching called "Orthodox," will then first learn that the God of the Bible is "LOVE," and cannot look down upon his creatures writhing in the lake of fire and brimstone with infinite satisfaction. There they will for the first time see God in Christ, so loving the world that he gave his only begotten Son to die for them.

The Kingdom of Heaven in this world has been thus far but a "primary department," and that, with

the exception of the first teachers, but poorly taught. The Church, while really unlike the world, is yet so feebly characterized, that the line of distinction often cannot be traced. Many in the Church are not of the kingdom; while many not of the nominal Church, are yet members of the true Church. Not so in the higher department. There the "Kingdom" is heaven in its perfect holiness and its glory. The present is "the first resurrection;" the future will be "a far more exceeding and eternal weight of glory," and its power to win those without must be of corresponding efficacy.

We submit the following as an outline of the reasons of the hope that is in us on this subject.

1. The work of the Messiah is essentially gracious. His name is JESUS, a divine deliverer. "God sent not his Son into the world to condemn the world, but that the world through him might be saved." "The Father sent the Son a Savior of the world." He says of himself, "The Son of Man is come to seek and to save that which is lost." Whenever, then, we find the Messiah in the exercise of his official function, salvation is its object. If after death the Messiah had disappeared, resolved back into the Deity, the inference might have seemed more plausible that the Messianic work was completed. But so far from that, the Messiah is not inaugurated till he passes into the spiritual world. He then *begins* his official work. The sphere of the Unseen is the great theatre where is enacted the glorious work of the redemption. When he ascended "he gave gifts to men," whose value we cannot estimate,—the gospel and the Holy Spirit,—and by these, the world is to be converted. But he at the

same time delivered a multitude of captives, and took them to his kingdom, in the heavenly world. Christ did, indeed, during the three years of his ministry in the flesh, take some inceptive steps in the work of separating the sheep from the goats. But it was not till he was invested with "his glory," that this work appeared in glorious accomplishment. At and after the day of Pentecost, his inspired apostles "sat upon thrones," judging and discriminating with reference to membership in the Messiah's kingdom in this world; and while furnishing the criterion for men in the flesh, they also "judged angels," who are tried by the same standard.

2. Christ was adapted to his work in both worlds by his humanity. In this world the Word became flesh, and dwelt among us, and we beheld his glory, the glory as of an only begotten of a Father, and thus the loved, and honored, and authorized representative of the Father. "God was manifested in flesh" (1 Tim. iii. 16). "He took not on him (at first) the nature of angels, but he took on him the seed of Abraham, so that it became him to be like his brethren in all things, that he might be a merciful and faithful High Priest,

. . . having suffered, being tempted, he is able to succor them that are tempted" (Heb. ii. 9-18). We have not an High Priest which cannot sympathize with our weaknesses, having been tempted in all things as we are (Heb. iv. 15). It was this manifestation of the heart of God, in a form that we could appreciate, that adapted the Savior to our feeble capacities.

But we find this same law of adaptation observed

in the world of the dead. "For this end Christ died and lived, that he might be Lord both of the dead and the living" (Rom. xiv. 9). Christ "was put to death as to his animal life, but [by that very fact] made alive as to his spiritual nature, in consequence of which (ἐν ᾧ) he went and preached to the spirits in confinement, that is, the dead (1 Pet. iii. 18, 19). To be appreciated as a Savior for the dead, he must go to them in their mode of existence, God manifest in a spiritual body (πνεύματι). When Christ was, after his death and resurrection, inaugurated as Messiah, and seated upon the throne of his glory, and made thus judge of the living and the dead, he was still "a son of man" (Acts vii. 56). It was treatment of him, as such, that was adduced in evidence. And on this was dependent the verdict for all, including those who have never heard of him in the world of the living (Matt. xxv. 31, seq.). The Savior tells the Jews that the Father has not only given him the power to raise the dead, but has given him the prerogative of "judgment," and "because he is a son of man" (John v. 27). With this qualification he was going to the world of the dead, and there as here judge of the qualifications of men for his "Kingdom of Heaven," soon and contemporaneously to be commenced in that world and this.

We see then that the Messiah was fitted for his work, as such, by manifesting God through humanity — in this world by partaking of flesh and blood (σαρκι), and in the future by partaking of a spiritual body (πνεύματι). In each world he is Messiah, and as such seeking and saving the lost; and *ever* living to

employ an available agency (*ἐν τῷ ἑαυτοῦ*) for us. His heart towards us is the same in either world. The Apostle compares him to the Jewish high priest, who entered into the most holy place to avail for sinners. Christ entered into heaven itself, to appear before God in our behalf. Christ had offered himself once in this world a sacrifice, but he carried the efficacy of his death with him; the change to that world not affecting the quality of his agency in our behalf. He illustrates: It is appointed unto men once to die, but that does not affect their relations to Christ and the redemptive work. After death there is the same "judgment" (*κρίσις*) on the question of their qualifications for the Kingdom of Heaven, and Christ there, as in this world, will appear for the salvation of those who love and trust him. Every one who will study the functions of the high priest in the Jewish ceremonial will see how eminently and philosophically it was adapted to meet the wants of sinners in their desire to approach a holy God. This same adaptation, we are taught, belongs to Christ, both in this world and the future.

The Epistle to the Hebrews should be studied with care in this connection. "This man hath a permanent priesthood; hence he is all-perfect in his ability to save those that come to God by him, always living to employ his available agency for them (Heb. vii. 24, 25). He is a priest perfected forever (v. 28), and after the power of an endless life (v. 16), a Savior forever. So 10-12, Christ having offered one sacrifice for sin of perpetual efficacy, sat on the right hand of God henceforth, or as a consequence (*τὸ λοιπὸν*), wait-

ing in expectation till his *enemies* place themselves as his footstool (middle signification like ἐξάθισε in verse 12. See Phil. ii. 10, 11). So long as there are enemies he will wait for them. Nothing could be more emphatic in our direction. It may not be said he acts for the preservation of the saints. The function of a priest was to go to God to secure forgiveness for the penitent—to purge their consciences from dead works, to serve the living God (Heb. ix. 14). Saints in heaven do not sin. It cannot refer to them.

3. Christ is the judge of the living and the dead. We are taught in Matt. xxv. 31, seq., by what standard they are to be judged—their treatment of Christ. But among those to be judged by Christ are the heathen nations that lived before the day of his appearing (Rom. ii. 12-16). It follows then that “the gospel must be preached to them” in the future world, and be there believed or rejected.

4. Infants are “of the Kingdom of Heaven.” Heaven is not a place for *things*. Membership implies moral character. They have none at death, and must therefore form such character after death. This implies probation and conflicting motives, rendering possible a *moral* choice of the right. They must be told of God in Christ, and love and obey him. But if the atmosphere of that world is probationary to infants, why must it be confined to them? Where runs the line between infancy and a succeeding stage? And the heathen go to that world as ignorant of Christ as are our babes. We must press this point. They who believe in the salvation of infants admit the fact of probation beyond the grave, admit our doctrine

in its entirety. Those conditions which win the love and loyalty of the infant, make their appeal under the gracious administration of the Messiah to all hearts. The painful consequences of sin to those who have committed it and known its bitter fruits, would only enhance the power of the gracious character of God in Christ, as subduing in its tendencies. The Presbyterian Confession says, "Elect infants, dying in infancy, are regenerated and saved by Christ through the Spirit, who worketh when and where and how he pleaseth." It is believed that there are few Presbyterians or others at the present day who would not consider all infants as the "elect." But however this may be, elect infants are regenerated through the Spirit "after death;" and this implies that they are taught the law of God, and their obligations to obey; also, Christ and him crucified, for they are "saved by Christ."

5. The Messiah's commission, which he "received of his Father," embraced both worlds. "All authority in heaven and upon earth is given to me" (Matt. xxviii. 18). He was definitively constituted of God "Judge of the living and the dead" (Acts x. 42). "All things are delivered unto me of my Father" (Matt. xi. 27). God has placed him at his own right hand in heaven, far above all magistracy and authority, and might and lordship, and every name that is named, not only in this world, but also in that which is to come" (Eph. i. 20, 21). This commission and this position is given him *as a Savior*. As such the sphere of his gracious work embraces both worlds.

6. His work among the angels was Messianic. He was with them as a Savior, therefore "it pleased

the Father that in him should all fulness dwell, and through him to reconcile all things to himself — making peace by means of the blood of his cross — whether they be things upon earth or in heaven” (Col. i. 19, 20), and all this through his “fulness” of grace. God hath highly exalted him, and given him a name which is above every name, that in Jesus Christ every knee should bow, of those in heaven and upon earth and under the earth, and that every tongue should give thanks that Jesus Christ is Lord, to the glory of God the Father” (Phil. ii. 10, 11). So Eph. i. 10, What had been unrevealed in the past, God had now revealed that he had purposed in himself, in the fulness of the times, to gather in Christ as their head (*ἀρραξεφαλαιώσασθαι*) all things in the spiritual world and upon earth (Eph. i. 9, 10). So of those texts which, in the language of David, represent Christ as a conqueror, and putting his enemies under his feet, the language, as that of the Old Testament, is derived from that which represents the conquests of regal and military power. But it symbolizes the triumph of the Messiah, and therefore the triumph of love and grace. The Messianic work is not that of physical omnipotence. There was no need that the Word should become flesh, and become obedient unto death, to crush enemies by physical force. No; these texts represent Christ as employing the moral power of the blood of his cross in subduing, in the spiritual world, those who in this world were not won.

7. And it is on this hypothesis alone that we can account for the fact that the future world was an object upon which the hope of the good fastened, not only

with reference to themselves, but to the wicked. How else account for the enraptured exclamation of the apostle before Felix. He had hope toward God that there was to be a future state (*ἀνάστασις*) of the just and *also* of the unjust (Acts xxiv. 15), — this last annexed (*ἰε*) as if a thought deserving special notice. Could Paul *hope* that the wicked would live beyond the grave to know only the agonies of the lake of fire and brimstone? This were impossible — unless his heart was like that of Professor Shedd's imaginary God, who found infinite satisfaction in looking down upon that lake of horrors. No; Paul's hope — it was "towards God," and prayerfully and confidently indulged — implied the belief of what Peter expresses so positively (1 Pet. 4-6), that the gospel is preached to the dead for the very purpose that they who "in the flesh" had failed to enter the kingdom might then be won.

When Paul sheds his tears over men it is because they are unsaved, the enemies of the cross of Christ, wretched and miserable, and poor, and blind, and naked, having no hope, and without God in the world. And Christ tells men who cannot be admitted to his kingdom in this world, that they go away into perpetual suffering that has been made ready for them in their own character and condition by the devil and his angels. The Bible nowhere represents death as the fearful crisis beyond which there is no hope. That state is attained when sin is "finished," and the character as sinful crystallized. Those parables of the Savior which speak of a crisis as coming, and soon, refer to the Jews and the coming of the Son of Man to

establish his kingdom — which would involve their destruction as the rejecters of their Messiah. And the oft-quoted text (2 Cor. vi. 2), repeated with the article emphatic, “Behold, now is *the* accepted time, and now is *the* day of salvation,” is without the article in the original, and implies only that this day of the Messiah is favoring those who would secure their salvation.

8. Our position is sustained by what is said of the greatness and glory of the work and the kingdom of Christ. The Old Testament exhausts the strength of its language upon it; and the New Testament also, and is more specific. Christ is sent to be *a* (not “the”) Savior of the world (1 John iv. 14). In Christ all are to be made alive (1 Cor. xv. 22). As the offence by Adam affected “the many,” so the grace by Christ embraces “the many,” and superabounds (Rom. v. 15-19). We do not press texts like these to their extreme; but they do imply that Christ is to bring “many sons unto glory” — many relatively. But the “orthodoxy” of the past makes the number saved but a very few relatively — up to the present time the veriest fraction. And if we adopt the theory of which this “orthodoxy” consists in part, the millenium is to be but one thousand years of the six thousand years of almost universal sin and death. “Orthodoxy” stands, indeed, by the great central fact, the glory and strict divinity of the Savior, and as such, “mighty to save.” But how reconcile the two facts. Alas, it is done, and by making the heart of this Savior such that it can and will forever submit to this almost utter failure in its great work, and then derive its highest happiness, not from the few that are saved, but from the agonies of

the vast multitude that are writhing in the lake of fire and brimstone forever and ever.

But even this does not vindicate the propriety of the language of the Savior, and of that which he inspired his prophets and apostles to use. And if my reverence for my adorable Savior did not forbid, I would say of it that, after all allowance is made for Oriental hyperbole, it is simply braggart. And my Savior will not chide, as my object is to express a dissent, with all my heart and soul and mind and strength, from the theory I oppose. It cages up the Savior, and thus places most of the lost race beyond his reach. The Savior of my heart's trust is most mighty in his glory and his majesty, and in his majesty will ride prosperously, and from conquering to conquer, and his course will reach the utmost limits of our fallen, ruined race. I do not believe there is or will be a son or daughter of Adam who will not be told of "Christ and him crucified" as a Savior for all, and be made to feel the influence of the cross, so that a great multitude, which no man can number, will be saved.

9. There are texts that state directly that "the gospel is preached to the dead." "It is better, if the will of God be so, that we suffer while doing good than while doing evil. For Christ once suffered for sins, the just for the unjust, that he might bring us to God, being put to death indeed as to his animal life, but made alive as to his spiritual nature (i. e., the nature of man as he exists after death). In consequence of which he went and preached to the dead in detention, formerly disobedient, when the long suffering of God waited in the days of Noah." Here we are taught that

Christ went to Hades, and preached the gospel to men who had been dead more than two thousand years. The "good news" was proclaimed to them. This, of course, must imply that the Kingdom of Heaven was to be established in that world and in this contemporaneously. In that world, as a higher department of the Messiah's realm, this kingdom would be of a higher order than that among men in the flesh. From the upper world Satan would be cast out (Rev. xii. 9), and the Kingdom of Heaven would there be perfect in its holiness, while on earth imperfection for a time would mar the glory of the Kingdom there (1 Pet. iii. 17-20).

In very close connection with the above the Apostle again asserts the same fact (iv. 6). Speaking of men whose sins were those of great ignorance (iv. 4), and who knew not what to make of the changed lives of converts to Christ, he says their amenableness would be to the Savior whose jurisdiction embraced the worlds of the living and the dead. And he declares that it was for this very reason that the gospel was preached to the dead, that while they were estimated according to men, i. e., as living according to the standard of men, and heathen men as they were, while in the flesh (*σαρκι*), they might yet in their future and disembodied state (*πνεύματι*), live according to God, and be saved. The success of Christ preaching the gospel to the dead, may be learned from Eph. iv. 8: "When he ascended to heaven he rescued a multitude of captives."

The texts above quoted from Peter have been very embarrassing to the men of dogmas, and whose creeds could not accept the very obvious meaning of the

original terms employed. Great efforts have been made to wrench from them that meaning. Yet there they stand, and proclaim that "the gospel was preached to the dead." * So of those other texts where the same is either asserted or assumed.

10. Reason demands that we shall accept what is so plainly taught in the Scriptures. She furnishes imperative reasons for acceptance. Let us dwell a moment on this thought. Let us listen to those innermost intuitions of the soul for which man is not responsible, but the God who made him, and which therefore come with a divine authority. If the human mind can form any opinion of what is morally right and wrong, and is entitled to pay any deference to such opinion, — and if it cannot, then men are not moral and responsible agents, — here is its legitimate field; and we state distinctly that these inmost convictions of right and wrong require that there should be a state beyond the grave supplementary to this as probationary. We do not forget that God is great, and his ways unsearchable. Yet God has so made us that he can reveal, and he has revealed to us certain principles which we can understand, and can recognize as right. And he has taught us to apply those principles, not only to our own conduct, but also to his. That it is our duty to have confidence in God and in his government, must be because we can see the reason for the same, and it is everywhere in the Scriptures assumed that such reason exists, and that we can and are under obligation to see it (Isa. v. 3, 4; Jer. ii. 5, seq;

* Appendix C.

Mic. vi. 3). We may therefore raise the question, whether the principles of the divine administration, as right, do not forbid the hypothesis that the eternal destiny of the race, for weal or woe, as the subjects of the divine moral government, is to be decided by what they are and do in the present life. What are the facts in the case?

Life is brief. Nearly half the race die in infancy, and previous to the exercise of the moral functions. They then, of course, have no moral character, and must form one under a moral government, or else be annihilated.

Then again, life here is inceptive. This is especially true of the young. Moral character, like every other element of character, has its inceptive period. And this inceptive character is like the coming of the morning or of the night. Its beginning is scarce cognizable. Moral character in children begins in the slightest possible shading. In the nature of the case the sense of moral obligation must at the first be very feeble. With a clearer view of God and his claims, this feeling of obligation will increase, and disobedience be correspondingly sinful. But there are years of this kind of history in which the child — this is true, certainly, of many — is unconscious of any deliberate and designed violation of the known will of God. Children are the creatures of impulse rather than principle, and under its promptings do that which they after regret, and which, it may be, is morally wrong. But how unlike the sin of riper years, when with clear knowledge of duty they deliberately trample upon the divine commands, and then turn away from the

mercy and forgiving love of the Savior. This period of moral childhood lasts through the entire life of no small part of the human family. The heathen are in darkness. Their knowledge is feeble, and their convictions of duty equally so. And there are many in the land of the Bible and of the Christian pulpit whose non-acceptance of Christ is rather negative than positive. They do not see with distinctness what they must do to be saved, and a life of indecision passes on and on, and ends. Then there is another class of minds, of a more intellectual and philosophical turn, that have been embarrassed and kept back by some of the various theological dogmas that have been preached as part of the gospel, but which seemed to them, and were in fact, absurd; and they furnished an element of distraction to their minds when thinking of the practical acceptance and exemplification of religion. Definite truth, distinctly perceived truth, is that alone in which is found the power that moves the will to specific action. In all such cases moral character is but inceptive. It can hardly be called deliberate and recognized opposition to God. To the eye of man they need but different views of religious truth to turn the scale to positiveness for the right. Will that light come to them in the future world, where the monstrous dogmas that they have been taught to accept as the condition of salvation in this world, will be among "the things that were"?

We think there is something worthy of consideration in the idea of character as not only inceptive, but as progressively developing towards stability in its kind. Reason would suggest that this confirmation of the

power of habit and of chosen ignorance, rather than time, would be decisive of destiny. "Sin, when it is *finished*, bringeth forth death." "He is joined to his idols, let him alone."

Then there is something hurried and indiscriminate in the providential disposition of men that seems inconsistent with the idea that this life is decisive of eternal destiny. They appear upon the shores of time, and are rushed across the narrow isthmus of life into the vast unknown of eternity. To some it is but a few hurried days, or weeks, or months, and they are gone. Accidents, or wars, or pestilence, like blind agents, take their countless victims indiscriminately — the old and the young, the good and the bad, the prop and the burden of society.

As there is an infinite interest involved in the final destination of the human soul to heaven or hell, and as that decision is to be based upon the conduct of the subject of that award, it would seem that in working out such a problem it should be with the fact of such destiny as pending, known, and with the most clear and distinct perception of the reasons in view of which he should act. But none of these conditions are found in the case of the infant or the heathen. The same is true of even the Israel of God, before the coming of their Messiah. Not a word was said to them of a tribunal beyond the grave to which they were amenable, and not one solitary motive to obedience previous to, or under the Theocracy, was derived from that world. The good and the evil were of time and earth.

Now on the assumption that the life which we are living in the flesh is that period in which every human

being capable of moral action *must* decide, by the character he forms, his destiny for eternity, can we reconcile the facts of human condition, as above stated, with the wisdom and benevolence of the Creator? We propound this inquiry reverently, and we think our interrogatory in the line of a religious duty.

Is this hasty period of—to very many—extreme ignorance, all that is given to man as probation? Take the case of the child above supposed. His sin is against only the feeblest convictions, and shaded only in the slightest degree. Let it be supposed that this is the first and the only sin, when the indiscriminating hand of death snatches him away. Say not God will apportion the penalty to the offence. This leaves out of account certain great and necessary conditions of the case. That child, by the hypothesis, is a sinner, and passed out of the world a sinner, and without repentance. Sin is, as the history of the race tells us with such emphasis, self-perpetuating, and is interrupted in its course only by regeneration, i. e., repentance and faith. If there is no possibility of such repentance and faith beyond the grave, then “the law of sin and death” must take its fearful course, and the career of that child in sin and misery will know no end. And the woe that is eternal must be infinite; and all this as the penalty of that one scarcely conscious violation of moral obligation.

To relieve somewhat the limitations implied in the theory that the work of Christ is confined to the present life, it has been claimed that Old Testament saints looked forward to Christ, and by faith in him as to come, and in his atonement, were saved by him. But

this is a mere theological figment, and has no authority from Scripture.* The ancients, from Noah, and especially from Abraham, looked forward with hope and faith to a good time coming. But they had no idea of a personal Savior as to come, till the time of David. The Shiloh of Gen. xlix. 10 had no reference to a personal Messiah. The ancients believed, and had faith in essentially the same *great truth* as that implied in Christ and him crucified, viz., the love and the forgiving mercy of God, and were by it sanctified and *saved*; but it was in no sort a looking forward to Christ's "atonement," and being saved by such prescience. So that if the work of Christ in saving men is confined to this world, it is also limited to the Christian Dispensation, and to those to whom the gospel is preached. For those who lived before the Messiah appeared, and for the heathen, there was and is no Savior.

On a previous page we have said the views above expressed were those of the early Fathers of the first centuries. They believed that Christ, after he had laid aside the body of the flesh, went to the region of the dead, and there "preached the gospel," and that many were brought to repentance and were saved. This was considered "orthodox." The belief "that hell was *wholly* emptied, and that every soul was presently relieved from all the pains which before it suffered," was considered "heretical." The "orthodox" opinion was advocated by such men as Irenæus, Origen, Cyril Alexandrinus, Clemens Alexandrinus, Augus-

* New Englander, April, 1871, page 232.

tine. Irenæus says, "Therefore the Lord descended to the regions under the earth, preaching to them also his advent, the sins of such as believed on him being remitted." Origen says, "With a soul divested of its body, Christ discoursed to souls divested of their bodies."

Bishop Pearson says, "This preaching of the gospel to the dead was the general opinion of the Fathers as the end of his (Christ's) Descent, or means by which that good was wrought for the souls below, which was effected by his death." And again, "Thus did they think the soul of Christ descended into hell, to preach the gospel to the spirits there, that they might receive him who before believed in him, or that they might believe in him who before rejected him."

Clemens Alexandrinus taught that not only the soul of Christ, but also the souls of the Apostles, preached to the souls below — imitating Christ there, as they had done here.* But there was among the early Fathers a state of unrest, and from that day down to the earnest and conflicting opinions expressed by the English and American Bishops of the Episcopal Church within the present century, there is evinced the fact that there are errors intimately related to this doctrine that must first be corrected before a settled and harmonious opinion can be formed. The Bible teaches that the gospel was preached to the dead and to the lost in that world. So thought the ancients and the moderns. But how reconcile it with the fact that there had been, from the death of righteous Abel, and of the sinners

* Pearson on the Creed, pp. 349-352.

of his day onward, a heaven and a hell in the modern theological sense of those terms? Those in heaven needed no redemption, and those assigned to the sufferings of *legal penalty* could, of course, have no offer of mercy. Thus they reasoned. Others believed in a great Day of Judgment at the end of the world, and in an intermediate state of unconsciousness that should continue till that day. Of course, then, there could be no redemptive processes carried on upon unconscious subjects. These errors being assumed as truths, the texts which we have presented in support of our position must be subjected to any strain necessary to bring them into harmony.

The discussion of the Descent of Christ into Hades by the Episcopal Church in England and the United States shows the same diversity and conflict of opinions as among the Fathers of the early centuries; and for the reason that essentially the same disturbing forces are found in the same errors. We shall be pardoned if we hope and expect that a careful and candid examination of the doctrine of the Descent, in the light of, and in its relations to the facts of the theory advocated in these pages, will show that all is consistent, and the language of inspiration need be no longer tortured to harmonize with itself in all its parts, and also that it will pour a flood of light and glory upon "the redemption that is in Christ Jesus."

We think it appropriate in this connection to quote from the Book of Common Prayer, published in the fourth year of Edward VI., A. D. 1552, the following: "As Christ died for us and was buried, so also is it to be believed that he went down into hell, for his

body lay in the grave till his resurrection ; but his soul, being separated from his body, remained with the spirits which were detained in prison, that is to say, in hell, and there preached unto them."

In the Shorter Catechism, set forth by royal authority in the following year (1553), the Descent is thus explained: " That he truly died, and was truly buried, that by his most sure sacrifice he might pacify his Father's wrath against mankind, and subdue him by his death who had the authority of death, which is the Devil ; for as much as not only the living but the dead, were they in hell or elsewhere, they all felt the power and force of his death to whom lying in prison (as Peter saith) Christ preached, though dead in body yet relieved in spirit."

The opinion was entertained by the more recent of the Fathers, and of the believers in the fact that Christ preached to the dead, that it was confined to the brief period between his death and resurrection. They believed in the literal resurrection of the body, and that from death till the resurrection the soul existed as pure spirit. The language of 1 Pet. iii. 18, 19, was interpreted accordingly. *Πνεύματι* (the spiritual, or *post mortem* state of the man) was supposed to imply the soul in this incorporeal state, and must then be limited to the "three days." Then *ἐν ᾧ* ("in which") was supposed to refer to *πνεύματι* (the soul). Hence it was rendered, "In which incorporeal state of the soul he went and preached," &c. But *ἐν ᾧ* should be rendered "wherefore," i. e., in consequence of which facts, viz., that he had lived and suffered and died, and that he was now, by his death, in a state of consti-

tutional life, like the dead, — he went and preached to dead men, as he had done in the flesh to men in the flesh.

In concluding this topic, of such overwhelming importance, we must say that there is no doctrine more distinctly and unequivocally taught in the Scriptures. It is assumed in so many relations, and thus taught by indirection; it is again and again directly stated and explained; no language could be more explicit. Then, on the other hand, the attempt to support the opposite opinion has required such glaring sacrilegious violence in wresting the language of inspiration, and especially the Gospels. And then such principles of the divine moral government, and such necessary implications to the prejudice of the character of God. We turn away from these horrors, and see instead the truth, plain and obvious, of the gospel, and rest in the vision of God in Christ, whose heart we read in the tears, and the agony, and the sweat of the Savior. The opinion above expressed I avow with joy unspeakable. Of it I have “the full assurance of understanding.”

VI. The moral power in this gracious administration furnished by the heart of God as revealed by the Messiah ⁽¹⁾; by his perfect life as a man ⁽²⁾; by the doctrines he taught ⁽³⁾; by the institution of heaven ⁽⁴⁾; and by a perfect system of religious culture ⁽⁵⁾.

1. The heart of God is the great fact in the universe. The social and the religious character in men are in their primary elements the same. Both have their origin in the same principle of our nature — *sympathy*. By this we can make the good or the ill of another a source of pleasure or pain to ourselves,

and thus make his interest a part of our own. This extends to moral qualities. If he is benevolent, we bestow approbation and complacency, just as we do upon ourselves in such case. The same is true of him in relation to us. We are thus reciprocally the objects of complacential and of benevolent regards. Each finds in the other, thus good, an incentive to be the same. Each has a twofold approval.

So with God and man. Each sympathizes with the other, and makes his interests his own. Each is under moral obligation to the other, and is bound in that relation to act benevolently. But God is infinitely great, and we are infinitesimally small. God is eternal; we are of yesterday. The leadership then, in all these social reciprocations, must be in God. He has made us, constitutionally, in his own image. He must bring these elements of constitutional character in us into play by the address to them of the correlative elements in himself. There might be a slight development of social and moral character between man and man, and a conscience "void of offence towards man" in the absence of a knowledge of God. But *the great function* of the mind would be undeveloped. The great correlation of his being in man, is between himself and God. God, then, must be known to him, and in affectional and practical relations. And here we perceive the sublime significance of what the Savior said to Nicodemus, "Ye must be begotten from above (ἄνωθεν)." "God is love." Love in us is "of God." "We love him because he first loved us." "He that dwelleth in love, dwelleth in God, and God in him." Love is the radical element out of which all other traits of Christian character grow.

But no man knoweth the Father save the Son, and he to whom the Son may reveal him. God was manifest in flesh. In methods that we can appreciate, he acted out his love in the Son. The Savior then became the medium through which the sympathies of the heart of God and man could blend. Christ loved us and died for us. Hence the power of the Cross of Christ! When he was lifted up upon it he drew all men unto him. God so loved the world! Here is the power of God to salvation.

(2) We learn from God, as revealed to us through our intuitions, the great principles of love and law; and, in general, the method of their application. We are so far forth made in the image of God as to render this possible. Yet there are points of dissimilarity which place a limit to our self-application of abstract principles. We want a model more in detail, principles exemplified in minute particulars, and that address the imitative rather than the logical and inferential faculties. We want a perfect *man*—tempted in all points like as we are, yet without sin. We want a human soul with which to blend, and thus flow on in its direction. We want the specific acts of a man, that we, as men, may do the same. All this we have in the MAN Christ Jesus, who went about doing good, holy, harmless, undefiled, and separate from sinners. And he was a man in his relations to God, and as such gave his heart up entirely to absorption into the heart of God, so that the heart of God had its utterances through his heart. And in this, as in other things, he is our example.

The Savior carried out this principle of adaptation

into both worlds, as we have seen. "To this end Christ died and lived,* that he might be Lord both of the dead and living (Rom. xiv. 9). That what Christ did and suffered on earth had great influence upon the world of the dead we know. Indeed, the great **MANIFESTATION** was made here, and in it all he was "seen of angels." Still there was additional adaptation to his work among the dead by the change in his constitutional being effected by death. He thus became like unto the angels, and was "in all points" familiar, and by them could be appreciated as familiar with their experience, and they learn, as we have done, the great principle of love and law from their exemplification by Jesus Christ.

(3) The doctrines of special importance from their moral power were, —

(a.) The vitiated state of the race constitutionally and morally. The application of a moral government, and of such probation as would develop a character of which man is capable, and which, for him, is infinitely desirable, has resulted in his fall. From that fall a merely legal or regulative administration would not restore him.

(b.) Christ had come into the world to meet this condition of the race, and to save it, — "not to condemn."

(c.) In addition to all that himself as Messiah could do, God as a Spirit would dwell on earth, and as himself had done, and as God under the Old Testament period had done, employ miraculous power to

* This is the reading of manuscripts, S. V. A.

save the world. Under the Old Testament administration "the Spirit of the Lord" implied miraculous power in him who possessed it. This same "Spirit of the Lord" was to be a part of the Messianic gifts (Joel ii. 28, 29). The Apostles had it. The early Christian Fathers had it. We have it, and should have it in larger measure if our faith expected it. The specific character of these miracles will, of course, depend upon the circumstances of the times. We of this day do not need it as a means of confirming the truths of religion. We need it to open the Scriptures to us, as the world and the church shall be able to receive them. We need it to teach us "what to pray for as we ought." * A great amount of "agony" in prayer is wasted, so far as direct results are concerned, by the want of a practical faith in this particular. It is the privilege of the Christian to be a co-worker with Christ in the cause of human salvation. Thus to co-operate successfully, the Christian must know much in detail what are the plans of God in relation to given times and places. Shall a minister accept a call to a given field of labor? Shall a church resort to special efforts to realize a pentecostal season of refreshing to themselves and to the congregation? God may know that the facts in the case at present forbid his own special interposition, and that the hopes of the church cannot now be realized. Will not he reveal this to their faith, so that they may act for something specifically different? Elijah was told when to

* $\kappa\alpha\theta\omicron\delta\ \delta\epsilon\iota$, as it is necessary, to accomplish the real object of prayer.

pray for rain. Moses and Jeremiah were told not to pray for certain things which they much desired. Elijah is quoted as an example illustrating the nature of the prayer of faith, which assumes that Christians of every age shall be specially taught of God what to pray for "as they ought." Prayer has not for its object in the divine plan to inform God of our wants, but to secure results upon ourselves. It is only when we are in harmony and sympathy with God that we are efficient in the service of God. Prayer, in the utterances of desire in a given direction, prepares the mind for effort in that direction. Where we should work, there should our prayers concentrate. But we must then have specific directions. This we may have. And this is as really a miracle as was the inspiration of the sacred writers. O, how much has the Church of God yet to learn of the greatness of the blessing implied in the promise of the Spirit! Under the former dispensation, the man to whom was given "the Spirit of the Lord" was looked upon with reverence. Kings and nobles deferred to him. That same Spirit was, under the Christian dispensation, to be *poured* out upon all flesh, not upon kings and eminent saints merely, but upon the servants and the handmaids. The Spirit of Elias may be mine, and guide me in all the details of life.

The writer has had prophets in his church, fathers, and especially mothers, in Israel, some of them in retired and humble life, and all unconscious that they wore the Urim and the Thummim. Yet by them was indicated to their pastor not only the present, but the coming condition of the church. If a revival was at

hand, they would “feel” that it was so. If other experiences were first to be ours, that too was evinced. Such texts as Isa. iv. 5, 6; Joel ii. 28, 29; James v. 16-18; Rom. viii. 26, 27, imply a guidance under the spiritual administration of the Messiah as actual and unerring as that of old to Israel of the pillar of cloud and fire.

But it is objected, “This would be a miracle.” Very well. Miracles have been an element in the gracious administration of God from the first. The difference between a miracle and an ordinary event is not that both are not alike the effect of direct and immediate divine agency. There is no power but in mind. Matter is inert, and every leaf that trembles in the breeze is moved like the air around it by the direct action of the divine will. In constructing the crystal every chemical atom of the carbon is moved and put in its place by the finger of God. God employs his power to some extent in uniform methods, that we his creatures, by a prescience of what will be, may use this power for our own benefit—as in the weight of water, the expansion of steam, &c. But there are other methods where this uniformity is not observed. What have been called miracles are instances. The weather and the seasons under the Theocracy were such (Deut. xxviii. chapter). Who can say they are not such at the present day. Miracles now are adapted to the purposes of a moral administration rather than civil; but God is equally in both; and we may pray for rain and for a revival of religion with equal propriety. The Spirit’s divine

aid, and for which we always pray, is a special divine interposition, in other words, a miracle. Why then object to a miracle to teach us God's plans within the sphere of our own agency, that we may thus be intelligent and intentional "workers together with God"? Why not expect God to tell us when to pray for a revival, and when not to pray for it, and to adapt our efforts in his service to the condition of our field of labor? The praying and labors of some ministers and churches would be illustrated by the husbandman who should scatter the "precious seed" over his fields in every month of the year, December and January included, and pray the Lord of the harvest to bless it all alike; and who should worry his soul in the attempt to "get up" the "prayer of faith" for a harvest from the seed sown in January, and confess his sin for "short-coming." The husbandman knows God's purposes in relation to the season, "for God hath showed it unto him." It is equally important that the spiritual laborer should know God's purposes in his sphere; and it is only as he does, in the one case as in the other, that he can be a "laborer together with God." "Ye are God's husbandry."

We are aware that this doctrine is not accepted even in theory, still less exemplified, by most of the churches and ministers of the present day. They do not expect to hear the voice of the Lord: "Speak, for I have much people in this city," "Come over into Macedonia," "Arise, go towards the south, unto the way that goeth down from Jerusalem unto Gaza," "Go near, and join thyself to this chariot," "Make haste, and get thee quickly out of Jerusalem, for they will

not receive thy testimony," "Pray not for this people, for I will not hear thee." They do not expect such divine guidance in their work. Hence they spend their strength for nought.

I see no reason why such special divine interpositions are not as much needed now as in any other period of the Church's labors. We do not need miracles for the same reasons as in the days when the reality of the Theocracy or the divinity of Christianity were to be established in the convictions of men; but we do need — it is indispensable to our success in the work of the Lord that we should have — the special divine teaching and guidance of which we speak. When will the church open its heart to receive the fullness of the grace of God in Christ Jesus.

All the affairs of this world, where there are living and voluntary creatures, are carried on by large admixtures of miracles, — for such the *acts* of agents are. In countless methods, by the agency of men and animals, Nature's laws are suspended or interrupted. Why then should it be thought a thing incredible that God should employ his agency on the same principle? Enough of his power is employed in established methods to enable us to use it for our advantage as forces of nature, as we call them. But why should not more be expected? And why should not God tell us what we need to know the better to serve him?

NOTE. The great fact in infidelity, is the denial of miracles. This very denial is itself a miracle, and implies a suspension of the laws of nature. Infidels talk of the force of nature, and of the uniformity of its operation. What do they mean by "force"? The only idea of force or power possi-

ble to the human mind, is obtained by the generation and use of power. I lift my hand. That hand is inert matter, and has no power to lift itself. The power is in my mind. What is true of my hand, is true of all matter; it is inert, and in itself incapable of change of place or relation. So that all such change in the material universe is the effect of power or force in mind. And "laws of nature" are but methods of the manifestation of power originating in the mind of God. In the movements alike of the heavenly bodies, or of the ultimate atoms in chemical changes, each and severally is the effect of force, direct and immediate, from the divine mind. To minds whose intuitions are faithful in reading their own consciousness, these are self-evident truths.

As we have said in the text, God employs the force of his own mind, to a certain extent, in uniform methods. These we call "laws of nature." To what extent we do not know. That there are not changes out of the range of our observation—in the atmosphere for instance—not thus uniform, we cannot tell. The only reason, so far as we can see, of such uniformity in the exercise of the divine power, is, that we may avail ourselves of God's omnipotence in our own work, so much of which is so far beyond any force possible to us, as in steam, water-power, &c. That there should be other than these regular methods of the divine power, would seem entirely probable—perhaps we may say, to our minds necessary. Assuming—what the infidel denies—the inspiration of the Bible, we know that the axe of the prophet swam, and that the rain or the drought in the Holy Land was used, and arranged with reference to their use, as rewards and penalties in the Theocracy. But we know unqualifiedly, and the infidel knows, that ourselves, and the entire animal creation, originate and use, in methods utterly irregular, force in effecting changes in the condition of things in the world. Indeed there are few things in which the divine uniform methods are not modified in their operation by the interposition of these irregular forces of animal life. So that what we call the providence of God, or—if the infidel pleases—the order of things in the world, depends upon uniform

methods of force in connection with irregular methods. Such, then, is the "nature of things." All things are full of agents — men, animals, insects, some of them too minute to be seen by the naked eye, each modifying the condition of the world. Now who can say that if God, or, if you please, Nature, employs to such an extent irregular forces, that God or Nature does not sometimes originate and employ them directly. To tie up the hands of the "Power not ourselves" is to make it a slave. Say not it is a *thing*. We have seen that *things* do not originate force. It has its origin in free *agents*, in mind.

Now, then, with any definition we can give of a miracle, as the interruption, or suspension, or deviation from the laws of nature, we say that the world is full of miracles. These "laws of nature" are interrupted or suspended in ten thousand instances all around us and constantly. If it be said that a miracle supposes God's power to be employed in these irregular methods, who can prove that that, upon which depends the divinely constituted course of the world, and which he has made us capable of doing, he will not himself also do? Nothing is more probable. To deny miracles is to deny to the divine mind one of the sublimest attributes of our own minds — freedom; or, if the existence of God is denied, it is to convert nature into an iron machine. But the man who denies the existence of God is no more to be reasoned with than he who denies his own existence. That there is a God, is one of the most positive and certain of our intuitions. Who denies it is insane, or else has metaphysicised himself out of the most primal and elementary functions of his being.

An especial work of the Spirit is to convict men of sin, and righteousness, and of judgment. In methods mysterious to us, he so presents truth to the mind of sinful men as to secure this result, and thus bring them to repentance, to "newness of spirit and newness of life." They become "a new creation in Christ

Jesus." The rebel becomes loyal, the alienated loving, and to him that before was "without God in the world," God is "all and in all."

And in this connection we may refer to the special divine agency in the development of the religious character in the normal order.

The mind of the infant is first addressed by the senses. Through these it acquires a knowledge of things which address the intellect and the reason. Next in the course of development is the affectional; the most important department of which is the social. The mother becomes an object of attachment and love, and trust, and fear, and loyalty. Next is the religious element. This is developed by the knowledge of its object. The child can love God, as it loves its parent, only by knowing him in practical relations. But in acquiring the knowledge of God, unlike what is true of the objects of social regard, the senses are not in aid — at least not as directly as when the person, the voice, the smile, or the frown of the mother are actual through the testimony of the senses. To "know God" effectually, implies methods of teaching not at the command of parental love and skill. God must bring himself, in the mysterious methods of his operation, into direct contact with the mind, so that it shall "be taught of God." In this way the great and all-important element of its character and being has its beginning. It had before been begotten and born to a natural and earthly life; now it is "begotten from above," and "born again."

This new birth is not peculiar to the race as sinners. It belongs to them as human. It is but the natural

and normal process that belongs to them as men. If the race had not fallen, the same great fact would be a part of the experience of every child that should be born. And as grace in Christ works in the same line of direction with the laws of our nature, when that grace and its laws shall be understood and practically applied, and really act in their normal methods, this same order of development will belong to the sons and daughters of fallen Adam. And parental faith will give the child to God, to be regenerated and employed in the service of God. With religious character thus begun, the grace in which it began will perpetuate it even unto the end.

And we may remark that it is only this theory that gives to infant baptism the least propriety. Baptism is, like circumcision, a sign of what is pre-existent (Rom. iv. 11). And when intelligently practised, the baptism of an infant implies that the child has been given to God in Christ, in reliance on the promise, "I will be a God to thee, and to thy seed after thee," — given, to be begotten again, sanctified, and employed in the service of Christ. And it is among the hopeful signs of the times that Christians are recognizing the fact that a man may be a Christian and yet not know, nor his parents know, when he was converted. Our theory makes the fact to be of easy explanation. The time will come when all will be thus "born again." The system of grace in Christ is constructed on this principle; and when the New Jerusalem shall "come down from God out of heaven," this normal operation of its power will be exemplified. And any Christian who has enough of the millennium in his heart

may now sow and reap on this blessed theory. And he who does not thus live, has seen Christ "but in part."

(⁴) By the institution of Heaven. The heaven of the New Testament is but the higher department of "The Kingdom of Heaven," of which the real church on earth is the lower, or "first resurrection" (*ἡ ἀνάστασις ἡ πρώτη*, Rev. xx. 5).

We have seen that the departed of our race had dwelt together in Hades, much as the good and the bad in this world live, — Samuel and Saul, the rich man and Abraham. But contemporaneously with the establishment of the "Kingdom of Heaven" in this world, was that of a similar though higher department of that kingdom in the world of the dead. The Messiah's commission embraced the living and the dead. The good here, though radically right, are yet, in detail, not perfect. Sin and repentance may be, and thus far, in most cases, have been, a part of their history. But in the world to come, with so much less of temptation, and so much of favoring influence, they are sinless. In the Kingdom of Heaven above the conditions of membership are sinless holiness. That the attainments of the earthly church will be higher and higher, till they come to perfection — to holiness without alloy, the page of prophecy tells us. And the language and the obvious import of the gospel in relation to the exceeding richness of the grace of Christ justify this expectation. Faith may offer the prayer, "Thy will be done on earth as it is in heaven." But in the other world a heaven of perfect holiness and of higher constitutional capabilities dates from the enthronement of the Messiah.

That there is such a heaven now awaiting the good, none will doubt. That it was not also in readiness for Abraham and the patriarchs, some may doubt. But we have seen that before Christ the good and bad lived in the spirit land, with only such separation as exists between the classes in this world. The Savior told his disciples, when about to leave them, that he was going to make ready a place for them, and would come again to receive them, and that their home would be with him, that they might behold his glory. He was about to pass to the spirit world, there to be inaugurated as the Messiah "in his glory," and from that world to administer over both that and this his gracious government. To the capital of this vast kingdom he would take his friends. No such kingdom, no such capital, and no such King of grace and glory had existence till then.

David had not ascended into heaven at the day of Pentecost. Neither Moses, nor Elias, nor Samuel spoke of heaven, or made any report of what is in heaven. They had not ascended. Not so after Christ was glorified. Paul ascended to heaven and returned, and tells us he saw what he was not permitted to report. The elders and others who were actors and reporters in the vision of John were in the midst, and spoke of heavenly things. Nothing of this kind in the Old Testament.

Heaven in the future world is relatively what the church is in this. Men are there judged, as in this world, with reference to membership in the kingdom. There, as here, they who believe in Christ are accepted, and they alone. Others "go away," to know only perpetual suffering (*ἀόλαισιν*).

The immense influence upon the Apostles and early Christians of the heaven which the Savior promised them as he was about to leave them, is obvious to the most superficial reader of the New Testament. Their largest hopes were met. Their highest aspirations had an attainable object. Heaven was attractive to them as for themselves personally the highest possible good and glory. The same was true for the friends whose welfare was dear to them. And in heaven the Savior, whom they adored, would be glorified.

With such an interest attainable to men, the value of man was enhanced, and their benevolent interest in men thus awakened to the utmost efficiency. For themselves, for their fellow-men, for their Savior, here was all they could ask or conceive. What more could they ask, only that they might live up to their high privileges.

This was not a mere abstract idea or theory. They were brought into close and sympathetic connections with that world of glory. Christ manifested himself to them. A miraculous power was theirs, attesting not only the truth of their message to other men, but to themselves the reality of the unseen and glorious world. From the Apocalypse of John they learned, as we may learn, that the eye and the heart of all heaven was upon them in their struggle (1 Cor. iv. 9), and that their own and the sympathies of heaven were blending. Earth lost its charm and faded in eclipse. The sphere of the unseen rose into the ascendant, and became controlling and absorbing. "I live, no longer I, but Christ liveth in me," "Having a desire to depart and be with Christ." The power was great of a

personal and present God, as known by Abraham and some of his posterity. But how much greater as revealed in Christ, and in the Kingdom of Heaven. The heart of man at once expanded, and humanity developed in proportions of symmetry and glory. Christ had breathed into them his own Holy Spirit.

(⁵) By a perfect system of religious culture in both worlds.

(1.) The present. The one great object of the Epistle to the Hebrews was to show that the Old Testament system was imperfect in this respect, while the grace of Christ was perfect. (Vide Heb. ii. 9, 10; xi. 18; iv. 14-16; v. 8, 9; vii. 11, 18-28; viii. *passim*; ix. 11-14; x. 19-22; xii. 18-24; xiii. 20, 21.) Paul contrasts the Mosaic and the Christian periods in 2 Cor. iii. 7-18.

In this connection should be named the church and its functions. The original church was designed by the Master to be as "leaven in the lump," a power doing its work, not "with observation," but as simply moral, and radiating from individuals in their individual capacity, and from the truth of the gospel they may employ. The church was without corporate organization and without authority, or the possibility of corporate and official action. The church was *one*, and included the entire membership of the Kingdom of Heaven. Its members were to be the agents of Christ in accomplishing his work in the world in "making all things new." They had no rites save Baptism and the Lord's Supper, and no badges save a countenance all radiant with peace, and love, and joy, and earnest purpose to do and suffer for Christ. All this the Savior

meant when he said, "My kingdom is not of this world." It does not seek the ends, or act on the principles, or by the methods, of this world. But there was a profound philosophy in it. It was the quiet, gentle power of holy lives, and pure and loving spirits, influenced by a faith that made real the sublime facts of the sphere of the unseen, as revealed in the gospel of Christ. It was, to the philosophy of the Greeks, "foolishness," but it was the power of God to salvation.

The church, though without formal organization, yet employed concerted action, and informally appointed committees, e. g., the committee of seven on charities (Acts vi.), teachers, overseers, &c. Every man, who was capable, preached the gospel, and the man of business employed his skill in the temporalities of the church. Thus the entire system of the means of grace for themselves as Christians, and for the world around them, was brought to bear upon the great object. Local organized churches, so universal at the present day, were then unknown. They should be now. Ecclesiastical courts and authority, and judicial action, through all their grades, from Popery to Congregationalism, are of "this world." And their effects are evil.*

(2.) The future world. The representations of the future world as it then was, by the writers of the Old Testament, would seem to place it at the widest remove from a condition favorable to intellectual or religious culture. (Vide Isa. xxxviii. 18; Ps. vi. 5;

* See Appendix D.

xxv. 9; lxxxviii. 10-12; cxv. 17; cxliii. 3; Job x. 21.)

In the Epistle to the Hebrews, the Apostle gives us a very different view of that world. "These — the Old Testament saints — all having honorable testimony for their faith, received not the promise, God having provided some better things for us (he is speaking of religious culture), so that they without us had not attained to a perfect condition." The Apostle takes the argument, which he had pursued at such length in relation to the different conditions in the particulars under consideration in this world, of the Old and New Testament periods, and applies it to the world of the dead in these periods. Theirs had not been, but was now, under the Christian dispensation, a perfected condition (Heb. xi. 39).

All the great facts of earth implied in the Kingdom of Heaven here, in effecting such improvements in the condition of men, would have the same effect in the world of the unseen. Christ, in his personal history, and in the results of his official work upon men, was seen of angels, and his church under his care was a spectacle to angels; and the effect upon their minds would be the same essentially as upon ours. This would be true of the unveiling of the heart of God by Christ; also of the life and death of Christ as the "man Christ Jesus," as illustrating the tendencies of the gospel.

And all along through the ages, while light has been increasing in this world, we may suppose a more rapid increase in that. We hope they have had no "dark ages," and none of those monstrous philosophies, falsely

so called, that have given to this world such appalling theologies.

All that is said in the Scriptures of the future world as one of greater capacity, of clearer knowledge, of beholding the glory of God and of Christ, of no longer seeing through a glass darkly, but face to face, and of knowing as we are known, bears in this direction.

These remarks have application not only to the saints in their upward course, but also to those in Hades, whose hearts had not been subdued by the past. These may live according to God (*κατὰ θεόν*) in their spiritual being (1 Pet. iv. 6).

VII. The gracious government of the Messiah in both worlds, is to continue till religion has become universal and perfectly controlling in this world, and Satan, not only as a persecutor (*δράκων*, Rev. xx. 1, 2), but in his more comprehensive character (*Σατανᾶς*, Rev. xxi. 7), will have done his work and be destroyed.

This brings us to the page of prophecy. As we understand the Apocalypse of John, the binding of the dragon (Rev. xx. 1-3), which represented the civil persecuting power, synchronizes with the triumph of Christianity in the Roman Empire, thus destroying the power to persecute the church. Civil government would be administered by men of kindred spirit with the martyrs (Rev. xx. 4). This prosperous and happy state of the church would be a kind of earnest of heaven—a “first resurrection” or elevation to spiritual life and Christian privilege, partaking in a higher degree of the heavenly. During this time the world would be making progress. We see it in our day. But the prosperity of

the cause will awaken hostility in those who do not sympathize with Christ; and there will be a brief show of opposition; but it will be crushed at once, and Satan, who has so long deceived the world, be destroyed — his work done. He had been cast out of heaven when Christ came; now he is banished from the earth.

And now a new era. Sin is to cease, and holiness be universal. As introductory to this happy state, the accounts of the period of sin are to be settled. Men in the flesh are gained to Christ. But the dead in Hades are all summoned, yea, Hades and death themselves, here personified, are summoned to their doom. As the whole earth is holy, the work of the Messiah in Hades will cease, and as the transition of men from this world to the future will be but a privileged translation, death and Hades come to an end. And if any man is not found written in the Book of Life, he, like the personifications, is destroyed.

Then succeeds the new heaven and the new earth, wherein dwelleth righteousness. The tabernacle of God is with men, and he will dwell with them. This happy scene the prophet presents more at length in an episode. The New Jerusalem comes down from God out of heaven. The scene is on earth, and represents the normal state of the race, as restored by our divine Redeemer.

Here ends the scroll of prophecy. Here the curtain drops. Christ has put down all opposition, and re-established the kingdom to God. This is the "consummation" (τέλος, 1 Cor. xv. 24).

CHAPTER IX.

ETERNAL PUNISHMENT — FALSE ADVOCACY CORRECTED.

THE discussion of this doctrine is not embraced directly within the design of this volume. The truth of it has been assumed. But since writing the preceding pages it has occurred to me that they give us a new stand-point from which we may view the doctrine, and especially the reasons ordinarily assigned in support of it.

By this doctrine, as commonly held by Evangelical Christians, so called, is meant the fact that, at death, all who have not been the subject of the great change which the Savior calls "being begotten from above," — including non-elect infants, and the heathen who have never heard of Christ,—meet the frown of an angry God, and enter upon a period of fearful agony, that may be properly represented by being cast into a lake of fire and brimstone, and that this agony can never know an end or abatement. Also, that this suffering is inflicted as a penalty.

Every careful observer of Christian public sentiment must have noticed the fact, that within the last fifty years the belief in this doctrine has become less and

less practical. This is true of our pulpits. Ministers have shrunk from the earnest enforcement of it. And when, to preserve their reputation for orthodoxy, and to satisfy their consciences, they have brought the subject to their pulpits, they have preached — not as Jonathan Edwards preached, “Sinners in the hands of an angry God,” but in subdued and softened phraseology and manner. And a change quite as noticeable has occurred in the pews. The churches are restive under the presentation of this fearful theme. They shrink from it themselves, and they think — and it is so — that the world will not hear it, and will be driven away from the house of God.

Is there evidence in this that Eternal Punishment is one of those erroneous doctrines that the church has outgrown, and which the more correctly adjusted convictions of Christian communities cannot accept? There are, it is well known, certain doctrines of the past of which this is true. They have not been assailed in form, and brought to a violent end. They have died a natural death. For instance, the doctrines of the guilt and ill desert of Adam’s sin imputed to his posterity; the damnation of infants; the natural inability of sinners to do their duty; willingness to be damned as the condition of salvation; the intermediate state of unconsciousness between death and the end of the world; and, soon to be added, the literal resurrection of the body that is laid in the grave; and a *quid-pro-quo* atonement as an element in a moral and gracious administration of government. The human intellect and heart grows from age to age. Hence in science the abandonment of former theories and the

acceptance of other and better in their places. Hence also, the change in theological opinions of which we speak. Nature and the Bible are from the same God, and have been both inadequately understood and erroneously interpreted. Each age lifts up the human being, and he sees objects through a purer medium, and, with a more extended horizon under his vision, he sees individual objects in more extended relations, and to be adjusted into new combinations. Progress is an eternal principle in human condition, and will evince its tendencies and its power in religion no less than in science. And he who will not accept this fact, but must stereotype the dark ages, resists the Holy Ghost. We hope, indeed, and believe that the day will come when errors in exegesis and theology will no longer exist to be abandoned, but progress will know no end. And we must not assume that all errors are eliminated from Christian belief till "sects" shall be a word no longer in use.

Or is it the erroneous advocacy of the doctrine of eternal punishment that is outgrown? Whatever may be true of the doctrine itself, this certainly is true. And this doctrine is not a solitary instance of such misfortune. The doctrine of the divine sovereignty, for instance, as it stands in its simplicity in the Bible, is dear to the heart of the Christian. It is a precious thought that the infinitely glorious God, our heavenly Father, is alone our King, and without admixture of influence from any source out of Himself, and that we are amenable to him alone. We have perfect confidence in God, and in his government. He doeth all things well. Yet this very precious doctrine, as per-

verted by John Calvin, and especially by the New England divines of the last century, with all the claws and teeth furnished by an ethics that makes God "Justice," and not "Love," becomes abhorrent to every unsophisticated mind and heart. So with the doctrine of future punishment. The advocacy of it has been monstrous. There is no doctrine by the advocacy of which such a ploughshare of havoc has been driven across the fair field of inspired truth. The day in which we live repudiates this. The waning power of dogmatic authority, the growing habit of personal independent thought, the riper scholarship, and I may add, the increasing and more symmetrical holiness in the church, that comes more directly and nearer to God, and more distinctly beholds him *as he is* — these all conspire to furnish a light in which these distortions and rendings of the sacred text appear in their true character. The doctrine of the perpetual suffering, and moral helplessness of the wicked, which the Bible teaches, presents God as "Love" and our Heavenly Father, and gives us in the Messiah a Savior in tears.

If the positions taken in this our attempt to present an outline of religious truth are tenable, it clearly follows that the argument for the support of the doctrine of future punishment must be reconstructed. I will suggest some of the particulars embraced in this assertion.

1. Eternal punishment is not proved by the necessities of penalty. It was the great argument of a former day that a perfect moral government implied the strongest possible motive to obedience, and as implied in that, an infinite penalty. But we have seen that penalty — an indispensable element in a civil

administration — can have no place in a moral government.*

2. By the claims of Justice. Much is said of the justice of God, as if it were a constitutional element of his being, a susceptibility that is gratified directly and immediately in inflicting evil upon transgressors, like conscience, that is gratified by the doing of right. The old theory, or rather one of the old theories, and, indeed, with some the present theory of the Atonement, is, that God's justice was provoked by sin, and it must be "pacified" by the infliction of suffering — if not upon the guilty, then upon some one else; and that the personal feelings of God must be conciliated before he would take any measures of grace for men as sinners. (Vide Hovey's "God in Christ," Part II., chap. i.)

Justice is not an ultimate. Justice is acting towards all on the principle of right. And right is that which is adapted to promote the highest good of all concerned. This is true of national and state laws. They are just when right, that is, benevolent and wise in their intent and structure. Justice is the impartial and wise enforcement of these laws. Any infliction of penalty not required by the good of the community would be injustice.† Just government in its legislative and executive departments must be benevolent, and the infliction of any evil not demanded by the safety of the subjects would be revenge. And the

* Appendix B.

† Clement of Alexandria says, *Θεὸς δὲ οὐ τιμωρεῖται· ἔστι γὰρ ἡ τιμωρία κακοῦ ἀνταπόδοσις· κολάζει μέντοι πρὸς τὸ χρησίμουν καὶ κοινῇ καὶ ἰδίᾳ τοῖς κολαζομένοις.* See, also, Daniel Webster's Plea at the Trial of Knapp.

same is true of the government of God. Justice is the doing of what the good of his kingdom requires. God has no personal feeling to be gratified, no personal wrath to be "appeased" by the infliction of suffering on his creatures. "Our Father."

We have, on another page, attempted to show that all the evils to the transgressor that follow in the train of sin are admonitory and reformatory, and have a benevolent design for the sufferer. God is benevolent to the wicked in both worlds, and will make each and every one of them as happy as he can be. Every capacity that is left to them, that they have not by perversion destroyed, God will be happy to fill. God is benevolent to the devil. There is no penalty in hell, and no personal revenge there. Every woe is self-inflicted, and pity is its correlate in the bosom of God. That is my feeling towards the wicked, and it were blasphemy to suppose the heart of God were less tender than my own. "We love God because he first loved us." "Herein is love, not that we loved God, but that he loved us, and sent his Son to be a sacrifice for our sins." "While we were enemies we were reconciled to God (not God to us) by the death of his Son." When Christ gives up sinners to their doom it is with tears, and those tears are right from the heart of God.

3. By the import of *αἰώνιον* ("forever"). This is the Greek word by which the LXX. translated the Hebrew עולם. Every scholar knows that the primary idea in this word is "occult, hidden," and as applied to time, means "obscure and long, of which the beginning or end is uncertain or indefinite." Applied

to time past, it means "gray antiquity" (e. g., Isa. lxiii. 9; Amos ix. 11; Deut. lxxxii. 7). Time not very remote is sometimes indicated (Isa. lv. 12; lxi. 4). When it refers to future time, the extent of its reach (*terminus ad quem*) is to be determined by the nature of the subject. It is applied to the duration of human life, as, "He shall be his servant forever," i. e., as long as he lives (Deut. xv. 17); an uncertain and indefinite period.

In some cases, when the import of the Hebrew reaches beyond what is implied in *αἰώνιον*, it is indicated by an additional word, thus: The Lord shall reign, *τὸν αἰῶνα καὶ ἐπ' αἰῶνα καὶ ἔτι*; forever, *and yet longer* (Ex. xv. 18). Shine as the stars, *εἰς τοὺς αἰῶνας, καὶ ἔτι* (Dan. xii. 3), i. e., forever, *and yet longer*. This, then, is the Old Testament use of *αἰώνιον* (forever). The New Testament writers used the Septuagint, and imitated its phraseology. *Αἰών* signifies an age, or period, or dispensation, to which it applies. And the *πῦρ αἰώνιον* (everlasting fire) and *κόλασιν αἰώνιον* (everlasting suffering) of Matt. xxv. 41, 46, refer to the evils of being left out of the "Kingdom of Heaven" primarily to the Jews, but also to all. The *ζωὴν αἰώνιον* (everlasting life), is not necessarily thus limited, because Christ promises to take those who embrace him to heaven by his special grace. And when there, we may apply to their life the *καὶ ἔτι* of Dan. xii. 3. They will not, when *confirmed* in that world of safety, apostatize. Besides, heaven is the normal state of man. He is holy and happy, and confirmed in his holiness. The restorative work of Christ is accomplished. And we can conceive of no reason

why such condition should be terminated. It is the end for which Christ enacted his great work. And besides, the saint in heaven could come to an end only by a miraculous non-action, since in God "we live, and move, and have our being." Not so with the wicked. We have shown elsewhere that an infinite evil, as threatened, cannot be employed upon the human mind as a dissuasive from sin. If it could be, and had been, the veracity of God might necessitate the infliction. But as that necessity enters not into the case, we may say that there *may* be reasons why the sufferings of the wicked will come to an end, — by their reformation, or because the safety of the good and the glory of God no longer requires them. We do not, however, press this argument. The eternity of either good or evil is not a doctrine of the Bible. We will consider this statement more at length on a future page.

Something analogous to the above is found in the Old Testament period. Evils were threatened and good promised, and *αἰώνιον* (everlasting) is applied to both. The reward and the penalty were propounded to them as Jews, and in their national capacity for the most part. Among their blessings was the destruction of their enemies, who were to be destroyed "forever and ever" (Isa. xxxiv. 1-15). The time came when the Theocracy was at an end, and with it the Jewish nation. Of course then the "everlasting" was at an end. The same principle applies to the Messianic dispensation. The Messiah has a work to do. When that is done, "then cometh the end" (*τέλος*), and then the principles on which the Messianic administra-

tion has been conducted, come to be no longer applicable. What is to succeed the Messianic administration we do not know. The good and the evil of that period (αἰώρ) are αἰώνιον, and nothing more. The καὶ ἔτι is wanting in the New Testament.— But it is said that “forever” is applied to God, and must therefore mean eternal. “Great” is applied to God. Does “great” then signify infinite? And was the “great stone” that Jacob rolled away from the mouth of the well, to accommodate his loved one, a stone of infinite dimensions? In Jude (6), αἰδολοῖς (everlasting) imports only until a day of judgment (εἰς κτήσιν). See 1 Pet. iii. 19; 2 Pet. ii. 4. For the use of αἰών, see 1 Cor. ii. 7 (πρὸς); Matt. xii. 32; Gal. i. 4; Matt. xiii. 22; Rom. xii. 2; 1 Cor. i. 20.

We have referred to the use by the LXX. of the Greek αἰώνιον (everlasting) as determining its import. We regard this as the highest authority. Still the etymology of the word is very decisive of its import. Αἰών, claimed to mean eternity, is derived from αἶω, *to breathe*, then *to live*. From the idea of breath comes that of life as equivalent, since life and breath are always together; then life, as a period during which a man lives; then an age, or dispensation, or period of indefinite length. This last was the ordinary use of the word when the New Testament was written. The phrase “end of the world,” in the English translation, should have been “end of the (then present) dispensation.” And the derivative adjective takes the same import; and, as said above, “the everlasting punishment” and “everlasting fire” of Matt. xxv. are

the sufferings of the dispensation, or of indefinite length. Christ was upon the throne, and men in this life were by him and his inspired apostles judged with reference to membership in the kingdom here, and those not accepted were left out unsaved, wretched, and miserable, and poor, and blind, and naked. In the coming world the rejected would be left to suffer the evils of that department of the "dispensation." The mistake of Prof. Lewis in rendering the phrase "sufferings of the world to come," grew out of the assumption that the "judgment" of Christ was exclusively in the future world.

That *αἰών* (age) does not mean eternity, is certain from the use of it in the plural (*εἰς τοὺς αἰῶνας*); and not only so, but it is thus used in the plural in a connection which implies that plural is but a part of the many of the same kind (*εἰς τοὺς αἰῶνας τῶν αἰώνων*), the ages of ages, i. e., certain ages which are but a part of the many ages. See *αἰών* in 1 Chron. xvi. 15-18, and Ps. cv. 8, where it is used, as also *αἰώνιον*, as equivalent to "a thousand generations," and both refer to the covenant with Abraham, and to the possession of the land of Canaan by his posterity. All that is meant by phrases of this kind is an extended but indefinite future. And there is not a word or a phrase in the Sacred Volume that imports more than that. Immortality is applied to God alone, as self-existent (1 Tim. vi. 16). In 1 Cor. xv. 53, 54, it refers to the spiritual body, as not like the animal body, subject to dissolution.

If in the phrase "ages of ages" the parts be understood as factors, as we say tens of thousands, or thou-

sands of thousands, the limitation of αἰών is shown with much greater emphasis.

Aristotle is often quoted as using αἰών as signifying eternity, and deriving the word from ἀεὶ and ὤν, always existing. But Aristotle uses the word to express the supreme source of all things, and as distinguished from the inferior and transient *aions*, he being a permanent existence, *ever existing*. Ἀεὶ is used with the same latitude as our English *always*. (See 2 Cor. iv. 11; Acts vii. 51; Heb. iii. 10; Mark xv. 8.)

God's government is, of course, a just government. It must therefore be adapted to the capacity of its subjects. This is true of all rightful human governments. The young child is not placed under a law that threatens imprisonment for life as the penalty of his childish transgressions. To place him there were monstrous.

The analogy of God's treatment of men in other governmental particulars is in point. After the Fall, and during the infancy of the race, there was almost no law, and so far as there was any, no evil was predicted as a dissuasive from disobedience (Rom. v. 14). What God said to Cain implied that he knew right and wrong, and had a conscience, and that to do wrong brought along with it evils of different kinds. And after the flood, and for generations, we find but a very imperfect code of morals. Through the entire Ante-Messianic period God derives no motives of his government from beyond the grave. The Jews, God's favored people, with their superior knowledge, were not sufficiently developed to be placed under a government that embraced with the present the future and unseen world, and whose awards of good and evil were

to be in both worlds. And their contemporaries, the heathen, were not held at all amenable to the moral government of God. They were not capable of such amenableness. God gave them up, and suffered them to walk in their own ways.

Now, was there any such change in the capacity of the race, or of the Jews even, at the time Christ appeared, as to justify an *infinite* enlargement of the sphere and of the magnitude of the motives employed in the divine administration over man? and, as is implied, an infinitely greater amount of responsibility to attach to every act? And besides, the gospel was to go to all nations, many of whom were less developed than were the Jewish nation at any period. It was for little children. There can be but one answer. A short time before Christ came, the light of a future world was dawning upon a portion of our race. Christ brought out into distinct recognition the great doctrine of an immortal life. And that was a great enlargement of the sphere of human interests. Yet now, as before, the future reached away into indistinctness, and became no longer a source of influence or a fact of reference. And *there are no stronger terms employed to denote the extended future of the new, than had been of the old covenant.*

And I submit the question, *Can* the human mind believe the doctrine of "eternal punishment"? And I answer, with positiveness, No; and for the reason that it cannot conceive of it. It cannot take in, and make practical, the idea of the eternity of either good or evil. Of course it does not believe that of which it has no conception.

As involving the same principle, it may be remarked that the idea of the infinite God cannot be entertained by the human mind. It is not required. "The knowable of God" (*τὸ γνωστον τοῦ θεοῦ*) is the limit of our obligations. We can love no more of God than we can know. We have, then, no practical concern with the infinite in God. The Logos is to us the practical Deity. And as in the nature of God, so in the government of God, the infinite and the eternal are in no practical relation to us. To speak of an infinite penalty threatened, and to be inflicted upon a finite creature, is a solecism.

God does not employ upon us, as responsible, the infinitesimal. He does not require us to know the size or the shape of the atoms or the molecules that are concerned in chemical changes, or to understand or practise the masonry by which such molecules of carbon are built up at so exact and uniform an angle into the crystal. All this is beyond the knowledge or range of the human mind. Equally beyond its range is the infinite. To estimate it as it is, and to be influenced by it in corresponding degree, is beyond its power. The divine government over us finds its motives in the intermediate sphere and in the range of our capabilities. This sphere will enlarge with expanded capabilities. Ours of this day is larger than was that of the patriarchs and prophets of the Ante-Messianic dispensations. After death our capacities will doubtless be much greater than at present, and the range whence will be derived our motives correspondingly increased. So that it may be that many who in this world were not saved, will there find life,

and the sins of others be of a deeper dye. But a creature will never be able to comprehend the infinite.

We do not assert that the thought of an end to the sufferings of the lost would not be in some sort a mitigation of the evil threatened to the sinner. But he could have no conception of the amount of evil he would thus escape. It would be infinite, how long soever the period of suffering, first to be endured. So that this only strengthens our position, that such eternal, and therefore infinite suffering, cannot be threatened and thus employed upon man as a dissuasive from sin. He can have no conception of it. His ill desert, therefore, cannot be infinite.

We do not say that the sufferings of the wicked will not be eternal, but only that it is not threatened as an appropriate element in a just moral government over men as they now are.

We have seen that the sufferings that follow in the train of sin are only from the operation of laws of our being which have for their object not such suffering as a penalty, but the preservation of our being in health and happiness, in both body and mind. The design of the susceptibilities through which we thus suffer is protective, dissuasive, and reformatory. This has been true under all the forms in which the moral government of God has been administered over the race thus far, and certainly seems as if a primal element of the divine administration. It is so in one department of the administration of the Messiah, i. e., in the world of the living. Of course it is so in the department of the dead. It cannot but be so in all the Messianic dispensations (αἰῶνες) of the future. Suffering under

the benevolent government of God must be reformatory.

What will be the result in all cases we cannot know only as God may reveal it. The painful consequences of sin in this world do not always reclaim. The inebriate suffers and dies, suffering the consequences of his vice, and while knowing that reformation would restore him to health and respectability. The same freedom of the human will, and the same liability to the slavery of that will, we must suppose will go with us into the future. And there, as here, some may be unreclaimed by what they suffer, as self-inflicted evil. Still it follows from this view of the nature and tendencies of suffering that the door of forgiving mercy will always stand open. And if there is no hope at any period of the future it will be from the force of habit, and the slavery of the will, and not from the heart of God. "Whosoever will, let him come," is written in letters of infinite distinctness and eternal radiance all over the universe of God. The devil and his angels read it every day, and will forever. In this world sin sometimes palls. Will it be so in the future world? It seems to have been so with "the rich man;" with the devil and his angels otherwise. And our philosophy of mind would compel us to believe that so long a period of sin, and such force of habit, and such intensity of opposition and hostility, and such slavery of the will, would preclude the expectation of a change of character, save from bad to worse. The devil and his angels are not suffering by inflictions from without, a sense of the justice of which might soften their hearts, and prepare the way for forgiveness and recon-

ciliation, but their chains their own hands have forged, and love to forge. They "love death," and hug their chains.

If any are thus unreclaimed, and their sufferings, as a consequence, are eternal, that suffering, thus self-inflicted, will be intense, as could be no positive inflictions from without. It will be the gnawing worm within.

We do not adduce our philosophy of mind as *proof* of the eternity of persistency in sin and consequent suffering. We do not know what Christ can do in "the coming dispensations" (Eph. ii. 7). The deepest feeling in the Christian's heart is in the direction of hope.

The effort of the Christian is, in all things, to bring his soul into sympathy with God, so that his estimates, and interests, and feelings shall all be in harmony with God's. Can the human mind do this in the threatening and the infliction of an eternal and infinite penalty upon a portion, and on the common theory, a large portion, of our race? Is it *possible* for men to have any sympathy in this matter with God? If it be supposed that we may have such overwhelming evidence from other sources that God is wise and good, and that we may for that reason accept it as what we suppose must be and is right and holy, — though we are unable to see how it can be reconciled with benevolence in God, or perfect blessedness in his holy creatures, — this is not to sympathize with God in the infliction of this evil. And the very nature of the human mind forbids that we should. It is impossible.

Let it be supposed that the church of Christ on

earth could entertain the belief that, somehow, the work of Christ would not cease till in "the administration of the fullness of the times" he had become "the Savior of all men," that his errand as "a Savior of the world" would be completely accomplished. The race saved! What a burden would be lifted off from every sanctified human heart! What a song of praise would go up from the Church of God on earth! All hearts would dissolve in joy, and blend with the heart of the great Savior. And how much more glorious would seem to be the riches of the grace of God! What another thing would seem the creation of the world, and of our race upon it! What another work Redemption! O, the burden upon my heart as now I write, how would it pass away, and heaven, O, more than heaven, a thousand times more, begin on earth! *Can* Christ thus save us? If he *can*, he *will*.

We are aware that the effort is made to vindicate the goodness of God, while admitting the doctrine of eternal punishment, by an appeal to reason. Dr. Dexter entitles his book on the subject, "The Verdict of Reason." But instead of showing the reasonableness of the doctrine, he shows that it is reasonable to accept as true what an inspired volume teaches — than which no two positions could be at a wider remove. That the Bible teaches the doctrine, he does not show.

Prominent among the modern philosophical attempts to reconcile the fact of endless misery in the creatures of God with the benevolence of their Creator is the article of Dr. Hickok, entitled "Perpetual Sin and Omnipotent Goodness."* But we are unable

* Bib. Sacra, January, 1856.

to become convinced by it. To our eye the writer and his subject are in a dense cloud. While professing to be philosophical and scientific, he dispenses entirely with definitions, and also with any analysis of the most important facts in the case. On his theory, for God or man to act on the principle of benevolence, is to practise benevolence as a means of personal gratification by exciting a constitutional susceptibility to pleasure in doing good, or rather desiring good to others, — as we taste the sweet, or look upon the beautiful as a means of personal gratification, but with no objective motive out of ourselves. He appeals, therefore, from Benevolence as the ultimate and all comprehensive principle in the divine administration, to “Right,” and “Rectitude,” and “Honor,” and self-respect. God must, in his treatment of men as fallen, act “for his own worthiness’ sake,” and as is “due to his own excellency.” These terms, as Right, Honor, Worthiness, and others, he does not define for his readers, and evidently has no definition for himself. On our philosophy, to put Right above Benevolence, and as the Ultimate, is a *ὑστέρων πρότερον* (inverting the order of nature). And the conclusion of the whole matter is, that as God does such and such things, they must be in accordance with his sense of honor and compatible with “his own worthiness” — begging the question. — Dr. Squire, in his “Problem Solved,” succeeds no better. He fails also in his analysis of benevolence, and comes to the same conclusion.

4. By the fact of future suffering. Dr. Dexter makes the proof of future suffering proof of eternal punish-

ment. Suffering! It is the condition of the highest blessedness. God suffers. There is no element in the history of "God manifest in the flesh" more prominent than suffering. In this world, as we have seen, it is the condition of the highest elevation in character in Christians. It is prominent among the means that bring men to repentance. The multitudes that welcomed the Savior as he went (*πνεύματι*) to Hades, and were all ready to accept him, and ascend with him, and celebrate his inauguration to the Messiahship and the throne of his glory, had found that world of shades only such as could gladly be exchanged for the Palaces and the City of the Great King. Of course those who do not in this world accept the Savior, will find the chastisement (*κόλασιν*) of Matt. xxv. 46 only intensified by the change of constitutional being at death. But this suffering will not be penalty.

5. By the fact that men die unholy. We have seen that in the world of the dead there is, as in this world, a reclaiming and pardoning Savior.

6. By the fact that there has been a judgment and condemnation relating to their conduct in this life. Such a judgment as they assume who adduce this fact in support of the doctrine of eternal punishment of the impenitent, is not taught us in the Bible. We are at all times before the judgment-seat of Christ. He that believeth not the Son has condemned himself already, because he has not believed. He may repent, notwithstanding, and thus cease to be under condemnation. Every man is condemned till he repents. The occurrence of death does not change his condition in this particular. It only removes him from one depart-

ment of the Savior's gracious work to another. "After death is judgment," the same as here. And if he suffers eternally, it will be because he refuses to repent and seek forgiveness.

7. The doctrine of eternal punishment is not proved by the *assumption* that disbelief of it would demoralize the world. I say "assumption," for that such would be the effect cannot be proved. There are weighty reasons that lend support to an opposite opinion. The prospect of evil appeals directly to fear, but only indirectly, and through the law of self preservation, to conscience. The history of men in the midst of the greatest dangers, and those so near as to be easily realized, argues against this assumption. Men are converted into demons, instead of being subdued and led to penitence and prayers, by the pressure of great dangers. The diabolical conduct of bad men in cities visited by the plague is proverbial. It was such at Athens when visited by this fearful scourge. So at Milan in 1630, at London, 1665, and at Bagdad, 1831. The history of these cities at these times of danger and death was as if of a carnival of hell. Revelry, profanity, blasphemy, plunder, murder, lust, were the order of the day. When multitudes were dying on every side, there were those who made sport of their sufferings and death, and often hastened their end that they might seize the treasure they possessed. The effect of fear in these cases was utter and hellish desperation in wickedness. We think we have seen at the present day, and in a numerous class in the community, the same tendency evinced under the preaching of the doctrine of eternal punishment.

The great errand of the Savior into this world was to bring the *power of love* to bear on the human mind. "God so *loved* the world that he gave his only begotten Son," and we love him *because he first loved us*. Love is the burden of the gospel. The life of the Savior was full of it, and when he was obliged to speak of the evils that were to come upon the Jews he did it with tears. And the preacher of his gospel must have the same spirit. It must be in his themes, in his tones, in his eye. And his call to men must be for their sympathies with Christ in his love. That preaching which makes too prominent the terrors of the law, will result in a type of religion, so called, that is only a modification of the selfish principle, and will fill the church with men whose only religion is to keep out of hell; and whose spirit and lives will be in keeping with their selfishness, draped in the garb of sanctity.

— We have in the church at the present day many just such men, and from this cause. The writer, not long since, listened to a course of sermons from an Evangelist who has produced a great excitement, both in the East and the West of our country, the burden of whose message was that men must go to Christ to keep themselves out of hell. The hearers of such preaching are moved in proportion to the intensity of their selfishness. There is a class of easy men who let the future take care for itself—in their business and their religion. Such men are not likely to be "converted" by such preaching. Another class are earnestly, and practically, and effectively selfish. They are planning and acting for the future. They want, and work hard to get money. And they are equally, and as practi-

cally, and for the same reason precisely, in earnest to get religion. And they labor hard to become excited, and to stir up their fears of hell; and they succeed. But the agony is exhausted, and a lull succeeds. They feel better; and they take this to be the beginning of "the rest" of those who believe. And this admitted, joy follows of course. They are converted; and they join the church. But they are, and have been through the whole process, supremely selfish. And they have become religious *because* they were intensely and effectively selfish. Said a practical and considerate man of business to me, "If I want to be *skinned to the bone*, I will do business with church members." Such is the legitimate effect of preaching to the fears of men rather than to their consciences.

We have elsewhere referred to the fact that what the Savior and his Apostles said of the evils that were coming upon the wicked was rather predictive than minatory.

What would be the effect of a belief in the ultimate triumph of Christ in his Messianic work by gathering all things into harmony and love, we of modern times have had no opportunity to learn. We all believe that in this world Christ is to triumph, and there is inspiration in the belief. Not only do Christians feel it, but the community feels it. The cause of missions, as looking to that result, commands their respect. And so does the gospel the more from its adaptation to an end which is so great and good. If such is the effect of the prospective triumph in this world of the love of that Savior whose official mission is to "the living and the dead," would not the same

law apply in the belief of a similar triumph in the world of the "dead"? The fact is, man is conscious of his ruin — not exactly in the "orthodox" explanation of that term, but in general. He sees the dark picture of his race presented by the state of heathendom, as also the appalling demonstrations of depravity in communities nominally Christian. "Every creature groaneth and travaileth in pain together." And an enterprise which addressed their hopes, and which they could see was really the enterprise of love — who can tell what effect it would have upon that numerous class, the seriously thinking men? If these were gained for Christ and his church it would change the relative weights in the scale. And with this addition to the church, and that church proclaiming the ultimate triumph of the Savior's love, — a fact that would enhance the conviction of the present purity and intensity of that love, — the redemptive elements in our world would be greatly modified. Of course we state this as hypothesis, and to neutralize the opposite hypothesis. And in this same line of thought we may inquire if this may not have been among the reasons of the greater success of the Apostles. The burden of their message was the *love of Christ*, and the triumphs of that love both in this world and the world to come. And if the doctrine of eternal punishment were not taught elsewhere, it would be very easy to understand their Epistles to mean that God would ultimately "gather together in one, all things in Christ." And it is to be presumed that in their preaching they did not make so prominent the doctrine of future punishment as did John Calvin and Jonathan Edwards; cer-

tainly not the doctrine of penalty. And, as I understand it, the same is true of the missionaries of the present day. In their preaching to the ignorant heathen they have less occasion to inculcate "the doctrines," so called, and tell only the story of the love of God in Christ, the Lamb of God who taketh away the sin of the world.

8. By the teachings of the Old Testament. We are amazed that the attempt is made to find it there. It weakens the argument. One irrefragable proof standing alone, is better than that same proof with half a dozen doubtful proofs besides. Each one of these adds weakness.

9. By the voice of antiquity. It was the nearly unanimous opinion of the fathers of the first centuries that the redemptive work of Christ was carried on in the future world. And most believed that it would ultimately accomplish the salvation of all. Origen, near the close of the second century, was distinguished as the advocate of this opinion. He was among the greatest and most spiritual of the fathers. His father suffered martyrdom, and himself lived in constant expectation of it. He towered above all others of his day as an indefatigable and successful exegete and theologian. He is the father of theology — the first who attempted to reduce to a system the truths of Christianity. His belief in the final salvation of all was accepted by the very many students who flocked to him as their teacher. From this Alexandrian school the doctrine was propagated, and became the prevalent belief of the church. This was the belief of the martyrs. Some two hundred years after we find a discussion of the question,

whether all or only a part will be delivered from the pains of hell. Augustine, the champion of the church at that time, speaks of the fact that the work of Christ in Hades will save many; but whether *all* will accept the grace, he is not positive (‘‘adhuc requiro’’). In the middle of the sixth century when spirituality had evaporated from the church, and a debauched and avaricious priesthood had chained down to their authority the opinions and practice of the laity, and required of them only external ceremonies as the condition of salvation, the retributions of the future world were equally palpable. Literal fire and brimstone were the means of torture in hell. And deliverance from such a doom was to depend upon the priest and his manipulations. To make this threatened evil as great as possible was the policy of the selfish managers. And the eternity of literal hell fire became the doctrine of the day. This was ‘‘orthodoxy.’’ And the worthless and wicked Emperor Justinian became the supple tool of the priesthood. He issued an edict in which the doctrine of Origen was pronounced heresy. ‘‘If any one says or believes that the punishment of devils and wicked men will be temporary, and will have an end, or that there will be a recovery and restoration of devils and wicked men, *let him be anathema.*’’ It is claimed by party historians of that day that an ecumenical council, called soon after, indorsed the ecclesiastico-civil condemnation of Origenism, but the most competent ecclesiastical historians of the present day believe the introduction of the name of Origen was surreptitious, and that a majority of the council were in sympathy with this greatest and best

of the fathers. But the opposite opinion had been pronounced orthodox by the Emperor, and has been accepted as such from that day to this — except, perhaps, more recently the literal “fire and brimstone.” Of the Christian Fathers who are entitled to any special respect, very many believed in the doctrine of the complete success of the work of the Messiah in the future world, while those who doubted if *all* were thus saved, did not regard the opposite opinion heretical. Both were in good fellowship. And the sanction of denouncing such opinion heretical is found in the practice of the lowest type of a debauched and selfish priesthood. Augustine, as we have said, believed that Christ, by going to hades and there preaching the gospel, would save many. Whether he would save all, he could not prove. But adds, “Who would not rejoice if this could be proved?”

.10. By the fact that, in modern times, Universalists to such an extent have been irreligious men. The writer can remember when, in the good “orthodox” community where he was born, “Universalist” and “irreligious” were nearly equivalent terms. The explanation is obvious. The reign of dogmatic authority, which had its origin in the days of Justinian, and which had come down through the ages in unabated vigor, secured in the minds of those religiously educated the belief in the endless punishment of the wicked as a part of Bible truth. And however unreasonable it might seem, it was accepted as one of the mysteries of our holy religion. But there was a class of men whose religious sentiments were but feebly developed, and who had little reverence for the

Bible. And when the reasonings of these men led them to the conclusion that an infinite penalty for the comparatively heedless sin of a child was unreasonable, they accepted that verdict of reason. Possibly more than that; and rejected the inspiration of the Volume that taught it. This of course is not said as descriptive of the present day. The number is not small now, of those who, devout and spiritual men, are the disciples of Origen. We have praying Universalists, and whose lives furnish no evidence in disproof of their doctrines.

11. Is it taught in the Gospels? The life of Jesus Christ was spent, as we have said, under the Mosaic economy. During his ministry he spoke repeatedly of the Kingdom of Heaven as about to come, and of himself as the Messiah. He said this, especially, as his death drew near. But he made no attempt to disturb the Mosaic order of things. On the contrary, he says "it became him to fulfil all righteousness" of the law.

We are to distinguish between the coming of the Son of Man, by which was meant the establishment of the kingdom of Christ or the New Dispensation, and the coming of the Lord, which referred to the death of his disciples, and the clearer vision that should succeed.* We have already expressed our views of certain parables, such as that of the wedding feast, the tares, the talents, the ten virgins, and others of that sort, as addressed primarily to the Jews, and warning them of the consequences of rejecting their Messiah.

To his disciples he spoke of his kingdom, but they failed to understand him. The great fact of which he

* Vide my *Eschatology*, pp. 1, 53.

spoke was, that it would be distinguished by its rigid judgments of character. Membership in the Jewish Church was by birth chiefly. The external observance of the law of Moses was alone required as the condition of such membership to any. The New Dispensation was to be spiritual. The law was to be written on their hearts (Jer. xxxi. 33 ; Heb. viii. 10). Character, not ancestry, was to be the one criterion. Hence "judgment," discrimination between the sheep and the goats, was made to appear a prominent feature of the Christian dispensation. The Savior himself was to sit upon his throne, with the human family before him, selecting some for his kingdom, and rejecting others. The one ground of decision was treatment of him as Messiah (Matt. xxv. 31-46). His disciples, wherever they went, were to do the same solemn work. They were to regard themselves as sitting on twelve thrones, judging the twelve tribes of Israel. And whatever they bound on earth was to be ratified in heaven. In all this we see nothing of eternal punishment. The evil to be feared was, being "left out."

And we may repeat that there is no doctrine of "The Unpardonable Sin" from which to infer the doctrine of eternal punishment.

12. On the day of Pentecost the Kingdom of Heaven was inaugurated. Christ had himself ascended on high, and given gifts to men. Henceforth inspired Apostles speak for Christ. From them we are to learn the laws of the kingdom intrusted to their administration. What do they say? Peter tells us (Acts x. 42) that Jesus of Nazareth had been authoritatively constituted Judge of the living and the dead, — *the same*

function in both worlds. What he does here, the same he does there. Here he brings to bear upon hearts the power of his love, and expresses infinite readiness to forgive the penitent. He avows himself as sent of God to be “a Savior of the world,” and in this work of salvation he separates the sheep from the goats. He does the same there, only in greater power and efficacy. So that men who are not accepted here, are reclaimed and accepted there (1 Pet. iv. 6).

Paul tells us (Rom. ii. 5) of men who pervert the kindness of God in Christ, and thus treasure up wrath *in* (not *against*) a (not *the*) day of wrath, and righteous judging, i. e., this day of the Messiah’s administration, when the sins of men who reject his gracious government are great. He after calls it “indignation and wrath, tribulation and anguish” upon *those doing*, i. e., *when* doing evil. This must imply the painfulness of a consciousness in sinners that they are under the displeasure of God for rejecting his Son, with all the sorrows of those who are like the troubled sea, whose waters cast up mire and dirt — (the *κόλασιν* of Matt. xxv. 46). “The secrets of men are judged (*κρίνεται*) by Jesus Christ (v. 16), and of course for the purpose of judgment expressed by the Savior himself when in the flesh, — discriminations between the sheep and goats. And it should be remarked that such expressions as indignation, anger, wrath, &c., are to be interpreted as the style of the day when applied to kings, and not in the import of those phrases as now used.

Both Peter and Jude speak of dead men, then angels,

as having gone from this world enemies to God, and as sent to Tartarus, to await a day of judgment by Jesus Christ. All this *had* been, as the verb is in the perfect tense. What had been the result of the preaching of the gospel and the visit of the Savior on his errand of mercy to those particular "spirits in prison" we are not told. But we are told that a multitude of captives (Eph. iv. 8) welcomed him when first he went to that world of spirits as the Messiah, and were received by him to his kingdom. Abraham, and Isaac, and Jacob, and all the prophets went and sat down in the Kingdom of Heaven.

Paul informs us that when Christ was enthroned as Messiah, "all principality, and power, and might, and dominion, and every name that is named, not only in this world, but in that which is to come" — all were placed under his Messianic administration (Eph. i. 20–22). And to the Colossians he says, all things were made for Christ (*ἐπὶ αὐτόν*), and must therefore be saved by him as made for that end. It should be remembered that the Messianic work was *salvation*. When he triumphs and subdues his enemies, it is the victory of love. By such conquest he is to unite in one all things that are in the invisible and visible world, — "by him to reconcile all things to himself" (Col. i. 20; Eph. i. 10). Whatever interpretation the language may receive, as qualified by other texts, it does not *support* the doctrine of eternal punishment. And it shows that in the future world the Messianic work is performed, and with the result of salvation.

We have seen that, as judged by the tribunal of the

Messiah in this world, there were those, and they were many, who were rejected as not entitled to membership in his kingdom. But we are taught that when Christ carried his Messianic work to the world of the dead, then, too, was "judgment" (*κρίσις*, Heb. ix. 27). And that the effect there of his presence and work was to run a dividing line between the righteous and the wicked. There, as here, "his fan was in his hand." The effect was, that there was war in heaven (the invisible world), and sin was defeated and banished. Satan was cast out (Rev. xi. 18; xii. 7-9; Luke x. 18; John xii. 31; xvi. 11). This, we think, was designed to represent the state of that world as compared with this. Satan was cast out into the earth. We have felt his influence here; but there the power of temptation was greatly reduced; those that failed of salvation here were gained to Christ there (1 Pet. iv. 6). In that world there was no lust of the flesh, and of the eye, and pride of life and wealth. And in that world there is no atheism. All *feel* that there is a God, and that they are in his hand. They cannot screen themselves behind the flesh and sense.

And a fact of great significance in this connection is, that when the Apostles speak of unconverted men, and of Christians as they were before conversion, it is not as in danger of dropping, by the stroke of death, into a hopeless and eternal hell. The Savior had said it was better to enter into life halt or maimed, than with a perfect body, to be cast into perpetual fire (Matt. xviii. 8), implying, necessarily, that the good and the evil referred to were in the present life, and therefore not in the form of penalty in a future world.

So the Apostles represent men as unsaved, strangers to the covenant of promise, without God in the world, having no hope, wretched and miserable and poor and blind and naked, dead in trespasses and sins, alienated and enemies in their mind by wicked works. They are represented as in a state whose tendencies are to, and will eventuate in, "destruction," enemies of the cross of Christ, whose end (τέλος, completed result) is destruction (απολεία), as elsewhere it is said, "Sin, when it is finished (brought to a completed result (ἀποτελεσέισα), bringeth forth death," that is, results in ruin, worketh death. And the displeasure of God towards sin is *at the time of the perpetration*; indignation and wrath upon every soul of man *doing* evil. He that believeth on the Son *hath* everlasting life; but he that believeth not the Son shall not see life, but the wrath of God *abideth*, not will come (μενει), on him. "Wrath" (ὀργή), displeasure. This word misleads. We are referred to Rev. vi. 16; "the wrath of the Lamb," as if the love of Christ was yet accompanied by *wrath*, in the modern use of that word. The sufferings thus referred to as to come upon the Jews, were the same as those which the Savior had in view when he beheld the city and wept over it. The wrath of Jesus is disapproval, and grief, and pity, and tears (Luke xix. 41). So treasuring up wrath *in* (εν, in, during) a day of wrath, a day of clear knowledge of God, and responsibility, which the heathen, just referred to, had so imperfectly, and thus a day of God's special displeasure, because a day of the violation of known obligation. (Vide Heb. x. 26-31.) And so through all the various phases of the general sub-

ject, why do not the sacred writers bring out the fearful fact, that at death the crisis is reached, and eternal punishment, as threatened penalty, succeeds? Why do they not — what is so common in our day — exhort men to “prepare for death”? An appeal not to conscience, but to selfishness and fear.

Such are the representations of the inspired Apostles, made from the “twelve thrones” on which they sat judging the twelve tribes of Israel.

13. It has become customary to find support to the doctrine of Eternal Punishment in the Apocalypse. We think nothing could be more intensely perversive of the Scriptures. The circumstances in the case forbid that this language should have any reference to the future destiny of individual men. The prophet is predicting the destruction of the heathen persecuting power. The Apostle calls it, symbolically, “Babylon” — the name by which the old and standing enemy of Israel was known. The language refers to the destruction of this fabulous Babylon. A city, of course, would imply inhabitants. And its destruction would imply their destruction. These were to drink of the wine of the wrath of God, and be tormented with fire and brimstone (xiv. 11). All this is to teach the terrible and hopeless destruction of the Roman persecuting power; simply that, — more a principle than a person or persons. That the language refers to a principle that is doomed, and not to persons, is evident from the connection. They have, or are having, no rest day nor night, worshipping the beast, and if any one is receiving the mark. This implies that persecution is under the frown of heaven, and that they who prac-

ties it will find it a work of suffering; the smoke of their torment *ascends* perpetually. This is descriptive of the state of persecutors at the time. So xix. 3. And again they said, Alleluia, and *her* smoke, i. e., of the city, the "great whore" *was rising* up, and would continue to rise up forever. The church, from that time onward, will be in the ascendant, and persecution be henceforth impossible.

The Apostle uses another symbol. The same object he represents as "the great whore." Ten subordinate kings are represented as ten horns. These ten horns hate the whore, strip her naked, eat her flesh, and burn the remainder with fire. Shall this language be understood to mean that the inhabitants of Rome were to be eaten by cannibals?

And still another. This power is represented as a vast army, under the leadership of the beast and his allied kings. These come into conflict with the sacred hosts of the Messiah, are defeated, and their bodies cast alive into "a lake of fire burning with brimstone."

In view of this representation the one opinion possible to an intelligent exegete is that the destruction, the complete and everlasting destruction of the Pagan persecuting power, is symbolized, and that in any of its phraseology there is or can be any reference to the future state of individuals is out of the question. That theory of exegesis that can find in it such import, would find horses in heaven, and angels, and Jesus himself, riding on horseback there.

And it should be added that the destruction of the Persecuting Power did not involve the destruction of literal Rome, or any serious injury. It was simply the

fact that Christianity, under the civil leadership of Constantine, rose into the ascendant.

These same principles of interpretation we take with us into the following chapters. Persecuting Rome no longer such, we see a mighty angel coming down from heaven, arresting Satan as a persecutor (*δράκων*), and locking him up in the abyss, for an indefinitely long period, during which the church shall flourish. This period dates from the triumph of the Cross over the Roman Empire, and is now passing. Satan is to be permitted to make yet another attempt to defeat the cause, but shall utterly fail, and the devil (*διάβολος*), shall be "cast into the lake of fire and brimstone," and shall be tormented day and night forever and ever. That is, all that is diabolical here comes to a complete end—a destruction that cannot be destroyed. Humanity will have been delivered from its bondage. It will have ceased to sin, and have access to the tree of life. The account with God for the past is now to be settled. Death and Hades are destroyed, to be no more. And if any one is not found written in the book of life he is cast into the lake of fire. The representation of this same fact in the episode of the New Jerusalem (xxi. 27), is, There shall not enter into it anything that defileth, . . . but they who are in the Lamb's book of life. This may mean that, while all enter into the city, they are all disciples of Christ. Christianity has triumphed over them, as it has over persecuting Rome. If this be not its meaning, would it imply the end of wicked men?

In all these apocalyptic representations we find

not the least support to the doctrine of the eternal punishment of individuals. These symbols have, and can have, no possible relation to the subject. As well might any other of their symbolic representations be interpreted literally, and give birth to any and every monster dogma. As well might Isa. xxiv. 10 be made to teach the endless punishment of the Idumeans.

It is not the design of this closing chapter to express any opinion on the fact of eternal punishment. Its object is to show that we must have a different advocacy of it, or the belief in it will fade out of the convictions of thinking men. And it should be understood that "the people" of the present day are thinking men — not in the range of Oriental scholarship, but of common sense, far more reliable. The exegesis that can find its data for the proof of this doctrine in the Old Testament, and the literal resurrection of the body in Job, chapter xix.; that can make Dan. xii. 2, 3 doctrinal rather than prophetic; that finds "eternity" in עוֹלָם; that makes the parables of the Savior that refer to the Jews, and to the end of the αἰών, or dispensation then passing, refer to the "end of the world;" that makes a day of judgment in Matt. x. 15, xi. 22, 24. the General Judgment; that makes the bold language of symbol in the Apocalypse the language of dogmatic inculcation; that can put a "when" before ἀπειθήσασι (disobedient) in 1 Pet. 3, 20, as a temporal connective with ἐκήρυξεν (he preached), — this exegesis will not carry conviction to minds that think for themselves, and form their own opinions. And if

what I have now said shall have the effect to prompt and aid in a more conclusive argument that shall remove the doctrine from this sandy foundation, and place the entire subject upon a rock, my object will be attained.

The question to be discussed is not whether legal penalty threatened in this world will be inflicted in the world to come, for penalty is not an element in a moral government. It is not whether the gospel will be preached to the dead, and multitudes not reclaimed in this life be saved there. Nothing is more distinctly written upon the page of inspiration. But it is this: Will men, in the future world as in this, in the exercise of their responsible agency, persist in destroying themselves? In this world, where stands the Cross of Christ, they turn away from the offers of mercy which it makes, and with strange and mysterious desperation rush on in their course of self-inflicted evils, and at length lie down and die in darkness and horror? Will they do so in the world of the dead, and do it forever? And will Christ, who wept over incorrigible sinners here, and in the bitterness of his soul exclaimed, "O, that thou hadst known in this thy day," find the same occasion for grief in the world to come, and those eyes that wept over Jerusalem remain "a fountain of tears" forever?

APPENDIX.

A. (Page 123.)

RIGHT AND CONSCIENCE.

THE relation of Ethical philosophy to exegesis and theology is very obvious. The exegesis found in this volume derives its character, of course, in great degree from the ethical theories of its author. There is no subject in so dense a cloud, and the elements of which are seen by philosophers in such indistinctness. Scarce a solitary one is presented in well-defined outline. Especially is this true of the fundamental principles of the science.

The writer thinks he will be the better understood in these pages if he append his views of Right and Conscience. He submits the following : —

Let it be supposed that in some paradisiacal spot on this planet there should be created and placed a Solitary Man, with all the constitutional elements of being that belong to us, but without the slightest knowledge or surmise of any other being in the universe — Creator or creature. That he is a man, implies that he has a capacity for social, moral, and religious experiences. The first and last must remain undeveloped, as they have no object. Would the moral function remain dormant ?

He would, by instinct, eat and drink, and by the various methods at his command, would promote his happiness by

the gratification of his susceptibilities. But he would find, by and by, that there were restrictions to be placed upon some of these forms of gratification as the condition of his highest good. For instance, he would find that he was liable to eat to excess, and that the effect would be, at first, physical and mental lassitude, and if persisted in, pain and disease, or deranged functions, as a part of his condition. But by experiment he would learn the law of temperance, and thus of health.

He has thus a *law*, or rule of conduct. And if his observations have been correct, it is a *right* law ; that is, a law the observance of which would accomplish the end he seeks, which is his own highest happiness. By *right*, we mean *adaptation to an end*. We say of a watch that its movements are right when they are *adapted* to the attainment of the end for which the watch was made—keeping the true time. And the law of movement, which is observed in such use of the watch, is a *right* law.

We have thus the primal elements of a moral government, an Object, and also a law to regulate the voluntary acts of the mind for the attainment of that Object. Let us follow the history of that law as it affects the Solitary Man. Under the urgency of a keen appetite he may eat too much, and the sad effects will come in train. He sees that he has violated his own wisely established rule, and regrets it, we will suppose. Yet in similar circumstances he does the same thing again. Again he reflects upon his conduct. He reasons thus : I have my health and happiness in my own hands. When I yielded to the urgency of appetite I could have done otherwise, and I *owed* it to myself so to do, or to use an irregular preterite of that verb, I *ought* to have done otherwise, and I blame myself that I did not. The thought of having violated the law of my well-being gives me pain ; as also the thought of doing it in the future.

Now, then, we have an Object, a law, and a feeling of obligation to obey that law, and compunction for disobedience.

The man has found that he has within his own bosom a tribunal to which he is amenable, and which awards to him an approval that brings with it joy, or disapproval that is freighted with pain ; and if the interest affected by the wrong and disapproved act be great, the pain becomes anguish, and that is intense in proportion to the magnitude of the good that has been sacrificed. He has found that the effect of introducing to the mouth certain articles of food is pleasurable or painful, e. g., bitter or sweet. This is an ultimate fact. He learns that he has a susceptibility to this experience under these conditions. He calls it taste. His philosophy goes no farther. So he finds that the thought that he has obeyed or disobeyed a law of "right" by the sacrifice of a greater to an inferior good, addresses a susceptibility of the soul that, like the taste, gives him pleasure or pain. He calls it "conscience." Conscience, then, is a susceptibility to pleasure or pain, in view of one's right or wrong moral conduct. Conscience and moral acts are correlates ; and the effect of the latter upon the former is an ultimate fact. The remembrance of the pleasure or the pain operates as an incentive or a dissuasive, just as the remembrance of good or evil in any other form — the food we relish, the fire that burns.

We have now seen that our Solitary Man could have an ultimate Object, and that the highest amount of happiness : that to attain it implies restrictions on present gratification, and that the extent of this restraint can be determined by experiment, and the practice can thus be regulated by a law or rule of conduct in the premises : that from the mysterious power of freedom of the human will, there is a liability to violate this law of his well-being. Excited susceptibility, as a present experience, and also from its nature as excitant disturbing the intellectual and logical processes, may control the activities of the present, forgetful of, or ignoring the calm estimates of the ultimate good. As it does so or not, the law of Right is violated or obeyed. And such obedience or disobedience, in the review, addresses a susceptibility rich beyond

all others in its awards of good, and terrible in its inflictions. He finds within himself, and a part of himself, a tribunal before which himself is arraigned, and where verdicts are positive and practical, himself being also the executor of his own verdicts.

The following, then, are our definitions : *Right*, in morals, is adaptation to secure the highest good — the greatest amount of happiness. *Wrong*, the opposite, or acts not thus adapted. *Conscience*, is a susceptibility to pleasure or pain, in view of our own right or wrong free acts.

Our Solitary Man, then, has formed a moral character. Sin or holiness, or both, are a part of his history. He is a law to himself, and a judge and an executive to himself.

Let it now be supposed that our Solitary Man, as on some peaceful sunset hour he walks among the floral beauties of his abode, suddenly meets one in form essentially like himself, though with specific exceptions. They each approach, under the promptings of a mutual curiosity. What is it ? asks each heart. On acquaintance, they learn that each has experiences essentially the same as the other — pleasurable and painful. Next to curiosity is the operation of that mighty and underlying principle, *sympathy*. If one suffers, the other suffers as a consequence, and the good or the ill of each is shared by the other. They have thus a common interest. So that the union of the two is but the enlargement to each of an individual interest. This interest is confided to their joint responsibility. And so far forth as the experience of each is dependent on the other, the law of sympathy and joint interest will require that each should do to the other what it would the other should do to it. And individually and unitedly the same principle of *right* would apply as to the Solitary Man. Right in each would meet the approval alike of the actor and its companion, and wrong the disapproval. Each would *owe* to itself and its other half to make the highest good, or greatest amount of happiness to each and both, the ultimate object.

In the case as now supposed, there is opportunity for disinterested benevolence. In the case of the solitary individual there was what approximated to it. The individual, when alone, practised self-denial in his present self, on principle, with reference to his future self. He now practises self-denial with reference to another person. The good of that other person is the objective motive in what he does.

We have supposed the newly-discovered stranger to be a female. Sexual affinities, in addition to merely sympathetic and moral ties, unite the parties. They are now husband and wife, with additional responsibilities growing out of this relation. By and by the parental relation is sustained, and is the medium of sympathy, modified and varied by the character of its object as dependent and as their own.

Let it be supposed that at this time they learn, by some means, that there are in their neighborhood other families like themselves. They would find the bond of sympathy potent to embrace them all. And the welfare of each and all would be their joy. They would embrace the interest of each and all in their own, and live for it as such.

And no matter how far their discoveries should reach, or how numerous the populations discovered, every individual would be a "neighbor," and loved as themselves.

And next, let it be supposed that in their serious meditations they hear a voice from their inmost intuitions, affirming the being of a God. They are conscious that their nature requires the social relations in which they find themselves, and that thus their wants are met, and new elements of character are developed. But there is another and higher want. And a great and glorious Being above them, infinite in his love, and wisdom, and power, on whom they can depend in safety for the, to them, unknown future, whose power and wisdom can protect and bless them, frail as they are, yet in the midst of mighty forces, whom they can love, and revere, and worship — would meet that want. They hear the voice, and they believe it. That there is a God, becomes a practical

conviction. And this God must be such that he shall be the true correlate to their own being. The thought entertained, and they learn that wonderful fact, that their heart is sufficiently capacious to embrace, permanently and forever, that great and glorious God. A human heart takes in the boundless, and is not oppressed, but bears on the burden, and finds it an unfailing source of good, of a blessedness all above any former experience. They sympathize with the great heart of the great God, and all his interests, so far as known to them, are their interests ; his welfare they seek to promote as their own. They love God benevolently, and they love him æsthetically, or in appreciation of the infinite loveliness and beauty of the divine character. And so great relatively is the amount of his being and the value of his interests, that these predicates in themselves and their fellows sink into relative nothingness. Their language is, "Whom have we in the heavens but Thee, and there is none upon earth that we desire in comparison with Thee." God and his interests are now the Ultimate Object of their heart and life.

If we mistake not, we have given exact definitions of the terms of moral science. Are they correct? Will they bear examination in the light?

I. *Of the Bible.* We are there taught to love our neighbor as ourselves. This supposes that we are constitutionally capable of a practical estimate of his interest and welfare as of equal importance to us as our own ; or, rather, that they are, in the last analysis, our interest and welfare. This places ourselves and our fellows on a par. But we are required to love God with all the heart, and soul, and mind, and strength — placing God in our regards immeasurably above ourselves. But in this claim to our love, there is implied that the mind, in its normal state, is capable of such a relative estimate of the interests of God and ourselves. But this is possible only on the principle that the blending element among our functions makes our own and the good of God

important to us in proportion to their amount; in other words, that God is ours, and we are his.

We are taught that "God is love," and that in us "love is the fulfilling, or sum total, of the law." But the correlate to love or benevolence, is happiness or well being. Hence it is clear that the highest happiness of all, creatures and Creator, is the "end" of the law. This is the Supreme Object, the ultimate objective motive.

It is the teaching of the Scriptures that different men may be equally conscientious in different opinions of duty, and that each should respect the conscientious convictions of the other. This implies that Right in morals is not the verdict of a moral *sense*, as color is of the eye, but that it is the result of a logical process, and an inference from premises, in which intellectual process there is room for mistake, so that men may come into direct conflict in their conscientious practice. One man may eat meats offered to idols, while his neighbor is forbidden by his conscience to do so. Our theory makes it the province of the intellect to judge of adaptations to the great end.

II. *In the light of facts.* The moral history of the human race may be divided into two periods — the inceptive, and that of riper years.

The moral developments of a child are at first so feeble, and their qualities so slightly shaded, that we find it difficult to make them the subject of a philosophical analysis. We have, however, inspired authority for dividing the operations of conscience into two classes — those towards God, and those towards men. The latter are first in order, and exclusive. To the child, the mother is at first its God, the object of its supreme regard. It knows no greater power, no higher wisdom, no purer love. Its earliest smiles and first kindling of the eyes are in response to the smiles and the loving looks of that mother. And we may add that its first fears often find there their source.

The first effort in the direction of strictly moral culture, is

in the form of an appeal to the principle of sympathy. If passion prompts a blow upon a little brother, the mother pities the injured party, and tries to awaken pity in the bosom of the offender. "Would you like to have Charlie strike you, and hurt you?" No. "Then you must not strike him." And there are elements in the bosom of that child which feel the appeal, that recognize the welfare of the sufferer as a part of his own. And for the mother to say, in the tone of pity, "Poor Charlie," is to touch a chord that vibrates and avails. The operation of this susceptibility is, of course, feeble at first, like that of any other function; but it will, by cultivation and use, acquire strength, and shape the character of its possessor.

When, after other months and years, the mother tells her child that for him to do certain things will give her pain, there is in it the same power. He cannot inflict pain upon his mother. A mother's tears are drops of molten lead upon the soul of a child.

With years the sphere of its sympathies extends, and in time it will know no limits, save that of the experience in others, of good and evil. It will shrink from the infliction of pain, it will be blessed in blessing others, and all others.

In the case of adults, we apply our theory without hesitation. By it we judge of character. He is the best man who intentionally does the most good. He is the best citizen who does most, and sacrifices most, for his country. He alone who acts on this principle is the true patriot. If any personal interest is the objective motive in what he does, we no longer respect him. And when we would inspire man in the direction of goodness, we speak of the nobleness of forgetting self, and living for the good of others.

When we speak of the highest good of all as the ultimate object, we do not, of course, suppose that each specific act is viewed in all its tendencies and adaptations, and thus judged to be fitted to the great end. We may have acts of a given class brought under the control of some specific rule that

we can see to be right. Or, what is more, we may depend on the opinion of those more competent than ourselves. The child obeys the parent. "Mother knows best," is the magic utterance that carries all before it. And on this principle we obey God, assuming his benevolence and wisdom.

It is admitted by all that conduct morally right is fitted to promote, and does in fact promote, general happiness. Why not, then, suppose that rational creatures, knowing this fact, should make it their motive and rule of conduct. And why call in some other and mysterious principle, when we have one perfectly simple and perfectly adequate? The greatest philosophers cannot define or explain the nature of this parasite, while the simple and adequate truth is understood by the child.

III. *As seen in its adaptation to the wants of the human mind.*

Our theory is simple. The great END and OBJECT is one — the highest blessedness of the great Universe, Creator and creatures. That we *ought* to seek, and of course the means to that end we *ought* to employ. To aid us in deciding what such means are, we have the Bible, with its general rules or principles, and its specifications without number. And it may be remarked that the simplicity of our theory is an argument in support of its divinity. What is of God, is found, when understood, to be simple. Gravitation, or the law that regulates the movements of the material universe, as understood by Kepler and Newton, is simple. So of the great law of the moral universe, it is simple. Right is one and single; adaptation to an end, that is one and single. And it is the same in its parts as in its entirety. It binds the child to its mother, the man to the community, and the archangel to the universe of God, — as gravity applies to the molecule or the planet.

Our theory is intelligible. The child can understand it. All can, with perfect ease, see it in its relations to their

daily practice. They may sometimes misjudge as to the best *means* to the end. But as moral right and wrong are predicable only of the motives or intentions, in this none need err.

It is comprehensive. It covers all. It prescribes the entire voluntary agency, in things great and small, of the moral universe. It is the law to God and to all his creatures.

The FACTS, out of which our theory is constructed, are, all of them, recognized by writers on the subject as having a place in this department of mental science, that so important, *sympathy*, excepted.* And even this President Edwards seems to recognize, though not giving it a name or a definition. He says, "In pure love to others, i. e., love not arising from self-love [selfishness], there is a union of the heart with others : a kind of enlargement of the mind, whereby it so extends itself as to take others into a man's self ; and therefore it implies a disposition to feel, to desire, and to act as though others were one with ourselves." This, of course, is not a scientific definition of sympathy. It is rather a description of the result of sympathy as entitled to recognition in the subject of morals, than of the power itself in its place in a moral system. I do not recollect that any other writer gives it a place as an element in a system of Moral Philosophy.

The idea of self-amenableness, and of self-obligation to act for one's own best good on the whole, is recognized by Dr. Reid. He says, "When he (the man who has failed to do this) feels the bad effects of his conduct, he imputes them to himself, and would be stung with remorse for his folly,

* We do not forget that Adam Smith, in his Theory of Moral Sentiments, uses the *word* ; but he has no definition, and no conception of the *thing*. Indeed, the *moral* element is wanting in his entire work. He should have called his book "A Theory of *Natural* Sentiment." Reid, his successor in the chair of moral philosophy, uses the word, but apparently without the slightest perception of its import as so important.

though he had no account to make to a superior Being. He has sinned against himself, and brought upon his own head the punishment which his own folly deserved." And he adds, "From this we may see that this rational principle of a regard to our good upon the whole, gives us the conception of a *right* and a *wrong* in human conduct." (Works, IV. pp. 157-158.) He speaks of this principle as "similar to the moral principle or conscience." But he adds, "They are distinct principles of action, though *both lead to the same conduct in life*." (p. 158.) From this we see that the recognition of the principle was indistinct, and of course had no definite place in a theory. This was characteristic of the celebrated philosopher. He was a careful observer of the facts of mental history, but failed in synthesis. He could not construct a well-defined and complete theory from his facts.

Cousin, however he may fail to preserve his consistency, asserts one theory. "At the same time that we do such and such an act, it raises in our mind a judgment which declares its character, and it is on the back of this judgment that our sensibility is moved." "Judgment," of course, is an intellectual process, and supposes some *standard* of judgment.

The one great want of all the ethical writers I have consulted, is an exact conception and definition of RIGHT, and of conscience in its relations to Right. But such conception presupposes an object or end, for the attainment of which means right, or adapted, may be employed. If these authors could but start with the truism of President Dwight, that happiness is the only good, and that virtue is founded in utility, or the intended adaptation of means to that end, all would be plain and obvious in the sequel. Some of our best writers have seemed to see it, but not in perfect distinctness, and so as to give it a definition, and thus place it in definite relations of practical availability. Bishop Butler is of this number. It was a subject of which he thought, but could not then "stop to inquire how far, and in what sense, virtue is re-

solvable into benevolence." Jonathan Edwards says, "True virtue most essentially consists in *benevolence to being in general*." And he defines virtue as "*real holiness*." (Vol. III. pp. 94, 109.)

To the above may be added the names of Hopkins, Taylor, and others. And if the shades of these men will pardon it, I will add the name of David Hume. Only give Hume a God infinite and glorious, yet bound to man, and man to him, by the tie of sympathy, and whose great interests of his great heart are to be taken into account in the utilities of our theory, and his ethical philosophy would have been in advance of his day — not to say of the present day.

Those who oppose the "benevolence theory," do it from a mistaken idea of the nature of benevolence. Some suppose it cannot include God. This is the mistake of Dr. Bellamy. The theory which he opposes under this name, is that of such men as the infidels Hume and Godwin, and as Bishops Low and Paley. But this should be called the selfish, not the utilitarian theory. Utility is as really predicable of things in their relations to God as to his creatures.

Others make no distinction between the objective and the subjective motive. This was the mistake also of those whom they oppose, as Paley, and before him, Godwin. Assuming — what is true — that in all instances of volition the happiness of the agent must be the subjective motive, they drive on through the entire sphere of motives of both classes, and come out — at least some of them do, Godwin for example, and he is more consistent than Paley — with the result that self-denial can in no case be right; also, that civil government, and the enforcement of the will of another, or others, upon us, in limiting our freedom and preventing our personal preferences, is wrong; and that, in extreme cases, lying is right.

Their opposers, startled by this result of their reasoning, and failing to escape their inferences by correcting their mistake in blending the two classes of motives, reject the benevolence theory which they so erroneously advocate. But they are fighting a man of straw.

Dr. Hickok urges a singular objection to the "benevolence theory." He considers it simply as an instinct, and practised for the gratification it affords the actor. Dr. Squier, in his "Problem Solved," is in the same predicament, and of course did not effect a solution. We are to act benevolently, on the same principle that we eat the sweet, or look upon the beautiful, with no motive beyond the gratification it affords. This is benevolence to ourselves, not to others.

Drs. H. and S. claim that there is a good ulterior to happiness. "What is it good for?" "Does the fruition of it add to our happiness, or deprivation subtract?" If the word "happiness" is objected to, then we ask, Would the fruition of the good increase to us the value of our being, or the deprivation diminish?

Dr. Squier says, "The 'greatest good' in intelligent personality is *rectitude of spirit*, a personal spiritual excellency." "This is the *ultimate end* in intelligent beings and in moral government." "This end is in complete and perfect rectitude, seen in the ground of the personal spirit." (p. 76.) If I understand this language, by "rectitude of spirit" is meant, not the subjective elements of constitutional character, but moral excellence, or holiness. This is the *ultimate end*—to be holy. This is to be their objective motive, the "ultimate end." I am then to make it *the* object of life,—not to do good, and to do it in the widest sphere possible,—but to *be good myself*, to *live for myself*, and to make myself good. Besides, moral quality is not, in the language of philosophy, predicable of the "personality," but of its acts as right or wrong. Holiness is not a property of things, but consists in the right voluntary act of an agent. I am, then, in my voluntary acts, to have reference solely to their quality (judged by what standard?)—this, the ultimate, and not any good to others—a sheer impossibility. It is like an attempt to lift one's self by pulling at his boot-straps. Besides, is this the disinterestedness of Christian character? Is this living in sympathy with Christ, and to save a dying world? Alas,

we have already far too much, in our churches, of that kind of people that directs attention to itself, and to the attainment of holiness directly, instead of living, and praying for others, forgetful of self—yet really securing by indirection, and without seeking it, their own holiness, or “rectitude of spirit.”

President McCosh rejects the theory that Benevolence is the supreme and ultimate principle in virtue or holiness, because inconsistent with justice. But he speaks of benevolence as if it were simple and unreasoning well-wishing, as a mere impulse. His is not the benevolence of the Scriptures (*αγάπη*), or of a correct philosophy. It leaves out of account the great and fundamental principle of *sympathy*, by which the subjects of it, fellow-creatures and God, are made, in the language of Christ, “one,” and with a common interest. Benevolence—not the instinctive feeling, but that feeling guided by reason and will, seeks the good of this “ONE,” and employs appropriate means. And, as the man supremely selfish practises his self-love as truly in the amputation of a limb as in the gratification of his appetite at a sumptuous dinner, so benevolence to the great “unit” may apply the knife as the condition of the greatest ultimate good.

In civil government, *justice* (from *jus*, law), in the executive, is administering the law impartially, uninfluenced by personal interests or undue pity for the guilty. It assumes law (*jus*), and that it is right, and to be obeyed. In the legislator, it is the enacting such laws as are fitted in the highest degree to promote the welfare of the community. This is the ultimate—the welfare of the whole people considered as a unit. Such laws are *right* laws, and such executive administration is *right* administration. RIGHT, is adaptation to an end. In morals, that end is the highest happiness of all. *Justice* is obedience to Right. It may give reward; it may inflict penalty.

These same principles apply to the great government of God. God is love, or benevolence. The justice of God is evinced in executing perfectly the principle of love. Love is primal; justice a subordinate.

Dr. McCosh has discussed the question of Right and Conscience at length. If we understand him, his theory is this: Man is the subject of divine moral government, and under obligations to obey *the* moral law. That moral law is "RIGHT." But what Right is, the human mind cannot know; as also, and consequently, what is the moral law. Man is, and cannot but be, ignorant of that law or rule of voluntary conduct which he is bound to obey. To relieve him in part from this difficulty, there is an intermediate something — a *tertium quid* — between him and the law, called *conscience*, whose function is not to reveal to man the *law*, but to inform him that certain particular things, at the time under consideration, are required or forbidden by the law. This revelation comes with authority. This "intermediate" is a part of the man. Yet to it belong most or all of the attributes of a distinct personality — the intellectual, the emotional, and the voluntary. It "commands," "demands," "judges," "declares," "feels," and is "imperative." This mysterious something, of the man, and yet separate from the man, and with absolute authority over him, does not attempt to justify its decisions to the reason, or to any other function of the mind. It "giveth not account of any of its matters." Its proceedings are all on the *ipse dixit* principle. Man, like a true Catholic, must obey in ignorance. And he must not only accept and obey the mysterious verdict of this mysterious entity, but he must believe that the verdict is from God. And to make the case yet stronger, and the claim to obedience the more difficult of acceptance, it is admitted that this mysterious functionary may be deceived, and by the very mind that it authoritatively commands, and as a consequence may command — a command backed by the authority of God — what shall, in fact, defeat the interests sought by the moral law.

The philosophy of this Duality is essentially the same as that of the Trinity. The "persons" in the Godhead, while one in essence, have yet distinct consciousnesses. So with conscience and the man. Which of these is the first "per-

son," I cannot infer. Conscience, however, seems to be authoritative, and as, therefore, entitled to supremacy. The trinity of God I cannot accept, and for reasons given in this volume. So, and for essentially the same reasons, I cannot accept the duality of man.

This theory implies, certainly, that there is some law or *principle* of action with reference to which the acts of man are tried. If it is said this is so, and conscience sees it, and judges accordingly, but the man in the aggregate sees it not, then the man can be guilty of but one sin—disobeying conscience. But if conscience brings the life to a standard, and tries it by that, and "judges," it is not a "sense;" judgment is the work of the intellect, and supposes some law that has been violated. Besides, wrong acts are infinitely diversified, and, in their kind, in the widest extremes of dissimilarity. Now, are there ten thousand *rights* and *wrongs* revealed by this "sense"? or is Right and Wrong each a unit? If the latter, then is the judgment of what is right or wrong the work of the intellect and not of a sense. If the former, then there are kinds of right and wrong that need to be designated. We indicate the reports of the sense of seeing by such adjectives as black, blue, yellow, &c. Right and Wrong should have their appropriate adjectives.

Is this the gospel of Jesus Christ? Cannot man *know* what is the real import of the moral law? Can he not know the OBJECT for which he is to live, and the means or rules of proceeding, or law of conduct by which that object is to be attained? All the law is fulfilled in one word, "Thou shalt love thy neighbor as thyself."

No man can read "The Divine Government" without a profound respect for its venerable author. But when he attempts to present a system of Ethical Philosophy, and at the outset declares that the fundamental principle RIGHT, is incapable of definition or of conception by the human intellect, it is as if he should give us a treatise on Geometry, after saying the same of a straight line, a circle, or an angle.

We have room only to allude to that incomparable treatise of President Hopkins, "The Law of Love." All other volumes on the subject of Moral Science, while they may have prepared the way for this, are of little value in comparison with it. As we read it, we remember we exclaimed, The Millennium is coming! This is the "beginning of the end" of the hitherto endless mazes that have surrounded moral science. He distinctly defines the supreme and ultimate Object from which voluntary acts derive their quality. It is the highest happiness of God and creatures. But when we come to the moral—to the question of Right and Conscience, either the analysis is imperfect, or our perceptions are at fault. It is, he says, the province of "Moral Reason" to act here. This gives and enforces the idea of Right and obligation. Moral Reason is a term that to us has no *definite* significance. It seems to ignore the distinction between the intellect and the "sensitivity," and to make the two unite in a peculiar kind of voluntary action, without any attempt at a further analysis. The result is "obligation." Right and Conscience seem to have no place in this theory.

On our philosophy of mind ideas belong to the intellect; and this is as true in the department of morals as in the sphere of the mathematics. There is, indeed, feeling produced by certain ideas in morals. So is there feeling connected with the idea of the beautiful or the deformed. Should we, then, have the *Æsthetic Reason*? and on the same principle Social Reason, Religious Reason, and others indefinitely, designated from the subjects to which the ideas belong?

To the eye of our venerable author "obligation" seems shrouded in mystery. From the view we have taken of conscience, we can see how it prompts or dissuades. If I have eaten some pleasant fruit, the sight or the thought of that same fruit, by reminding me of the gratification I found in eating it before, awakens the desire to renew the same. Or, if I had eaten that which, while pleasant to the taste, was followed by severe pain, the thought of that pain dissuades

me from again indulging my taste. So the operation of conscience, prompting or dissuading, may be resolved into the simple and necessary desire for gratification, or dread of pain. The good or evil from conscience is, of course, peculiar, but it is good to be desired and sought, or evil to be feared and shunned. And I *owe* it to myself thus to seek and thus to shun. But "myself" includes my family, my country, the world, the universe.

Just as these sheets are going to press, Professor Peabody's Manual of Moral Philosophy comes to hand. We find the same defect as in Adam Smith's Theory of Moral Sentiment, in which the *moral* is not distinguished from the *natural*. The Professor defines *right* as *fitness*; and puts into the same category as right, forms and relations of matter, also volitions. Right is, indeed, predicable of all these; but *moral* rectitude only of volitions—the free acts of moral agents. And these are morally right only when their ultimate object is love's correlate—the happiness of others, and all others. The fitness of the means to accomplish this end has no moral quality. Hence the distinction which the Professor makes between absolute and relative right, does not belong to the moral. The purpose is right or wrong absolutely, and in its essential nature. It is benevolent or it is selfish. The *means* to this end may be only relatively right, or even absolutely wrong, from the nature of things, and the ignorance of the agent of their qualities and adaptations. But the intention, with reference to the ultimate object, alone has a moral character. That object is sought, or it is not.

Conscience is defined to be "a means, not a source, of knowledge. It is analogous to sight and hearing. It is the power of perceiving fitness and unfitness," and, as we understand it, in the large sense in which these terms have been previously used. And again: "Conscience is a judicial faculty." "It judges according to law and evidence." Now we think what is here attributed to conscience is, if anything can

be, a purely intellectual process. It is an opinion formed in view of the nature of the facts in the case, as to the "fitness" or otherwise of a means to an end. "Fitness" implies a means and an end, and is predicable of the former with reference to the latter. And this must be a matter of sense-perception, or of logical inference. It is a verdict of either sense or of the reason, and has, and can have, no moral quality. Conscience takes cognizance alone of what is moral. It approves of, or is gratified by, what is morally right — not by the abstract fitness in this case, but by that fitness to an end — the object. There may be a *fit* means to accomplish villany. The free and responsible acts of man are not *relatively* sinful or *relatively* holy. They are absolutely sinful or absolutely holy. There may be degrees of intensity in the sin or the holiness, but no admixture. The object presented to the choices of the mind is simple and not compound, and the choices must be equally uncompounded and absolute.

The Professor says, "Duty has fitness for its only aim and end." Not so. Duty has its aim and end in that, fitness to which we predicate of the means for its attainment. And again: "The character of an action depends on the intention of the agent." Is the "intention" an act? Is "I mean" an act?

B. (Page 198.)**PENALTY NOT AN ELEMENT IN THE MORAL
GOVERNMENT OF GOD.**

GOVERNMENT implies legislation, law, and authoritative administration. In a just government the law is virtually a prescription, and directs the methods in which the highest good of all concerned can be most effectively promoted.

Governments are civil or moral. Civil government is an organization, with laws and penalties administered by physical force. The object of its penalties is not a moral result in the sufferer. We do not hang men to reform them. Penalty is evil inflicted upon the violator of civil law as a dissuasive to others. It has no regard to the good of the individual sufferer.* Hence it has no subduing and reclaiming power upon the moral character. As Edmund Burke says, "The infliction of penalty has no tendency to reform the guilty." As threatened, it appeals solely to fear and self-love, and as suffered, begets no feeling of obligation or sentiment of gratitude.

Civil government has itself no moral character. The actors in it are, of course, moral agents, and in what they do should be governed by moral principle. So should he who constructs or operates a machine. But the machine and its work have no moral character.

* Daniel Webster, in his argument at the trial of Knapp. Speeches. Vol. I pp. 455, 456.

Moral government, as its name implies, addresses the moral elements of its subjects. Its laws are supposed to be *right*, that is, adapted to promote the highest good of the individual, and as is implied in that of others, and all others. It addresses man as rational, and questions of duty are submitted first to his judgment, and through that to the conscience, and are thus ethical questions of right and wrong.

Obedience to the law of *right* has its results of good to the actor. First, the direct effect upon the susceptibility addressed — the conscience ; also the pleasing consciousness of having done good to others. Next, the pleasing consciousness of having the good opinion of others, our fellow-men, and most of all our Heavenly Father.

Disobedience to the law of right has its results of evil, and from the same sources whence come the good, viz., conscience, men, God. Each and all disapprove, and such disapproval is a barbed and poisoned arrow in the soul of the evil-doer. And each of these forms of good and of evil, as the results of right or wrong agency, are certain of perpetuation and of increase. The good or evil of the original act will be remembered, and in every instance with undiminished power for joy or woe. And then these acts, as right or wrong, will be inceptive to a train of wide-spreading and varied results, opening in proportion to their increase a wider and deeper fountain of happiness or suffering to the actor.

Such being the effect upon the individual of right or wrong doing, the effect upon a community of such individuals is obvious. Suppose them all good. Each is a source of the water of life flowing out, and as it goes — like the waters in the vision of the prophet — becoming deeper and wider. They all have a common destiny, and as they flow together, create an ocean of life and love, — a heaven. But suppose them all evil. Each is a fountain of the bitter waters of death. These, too, flow together, and create a “lake of fire and brimstone,” — a hell. Good and evil men together may constitute a commu-

nity. The result will be a mixed condition. Each modifying, and in part neutralizing, the tendencies of the other. Such is earth.

The nature and design of the evils of which we speak must be carefully considered. If I place my hand upon a hot iron I am instantly in pain, and withdraw the suffering member. Had I not been thus admonished of the disorganizing process by the pain I suffered, I might not have observed that process till the hand was injured past recovery. If I am practising excess in any gratification, as in food or drink, I am admonished by the uneasiness, or the pain I feel as the effect, to desist, and return to temperance. If I violate any of the proprieties of society, and lose its respect, I suffer, and am admonished to correct the evil. If I do wrong morally, conscience is wounded, and I am admonished to repent and reform. And so in every instance of the violation of Nature's laws, physical, mental, social, or religious. The God of our being has kindly incorporated into our constitution susceptibilities to pain that admonish and urge correction and reformation. The animal functions, deranged beyond a certain limit, will result in organic derangement, and overcome the recuperative tendencies. Not so with the moral. Whatever may be their present state, repentance and reformation will become a panacea, to relieve and restore the patient. There will, of course, be regrets for the wrong done to God and to man. But conscience ceases to employ its terrible power for evil, and not only so, it administers approval, and peace, and joy. And, out of ourselves, every benevolent heart accepts the reformation as the basis of atonement, and sympathizes even with the penitent in his sorrow for the wrong of the past. And, most of all, our Heavenly Father forgives and loves.

These laws of our being, thus the conditions of our weal or woe, will go with us to the future world. The body will have been left behind, but the mind will suffer or enjoy there as here its sufferings and joys from the same sources, and, of course, with the same tendencies.

These evils are not *penalty*. Penalty, as we have said, is evil inflicted in disregard of the welfare of the transgressor, and for the admonition of others. And it is inflicted from without, and by other than our own agency, and for the sake of the suffering to the culprit. It is to make him, by his sufferings, an example and a warning. But the evils of which we have spoken have a benevolent design for the good of the sufferer.

And as the distinction here made between penalty and other suffering as normal, is of the utmost importance in its bearing upon our estimates of the character of God and his government of the world, it may be well for us to consider suffering in general in its relations to the same distinction. Suffering has a prominent place and a most important function in the benevolent administration of God over men. And the necessity for it is not all to be found in their sin.

As illustrating the mission of suffering, it may be said, —

1. Suffering is a necessity in the development of moral character. There could be no right and wrong if there were not both good and evil. Benevolence seeks the good of others. And *right* is adaptation in its purposes and means to the attainment of that end. Not to seek that end, or what is essentially the same thing, to seek some other and conflicting interest, is *wrong*. If there were not a good and an evil in view of the mind in its activities, neither holiness nor sin could be predicated of the same.

2. Suffering is the condition of the highest style of character. Difficulties in the way of physical effort, if overcome, invigorate the muscles employed. Strength of intellect is acquired by difficulties, in its department, overcome. So in the moral department. He who has resisted the strongest motives in opposition to his conscience, has, in amount, the greatest, and in kind, the purest moral character.

3. Pain and danger are sometimes *courted*, as furnishing an opportunity to evince one's self. The military chieftan who would win laurels from his country, is happy to find himself

where leaden deaths are flying thick around him. Fiction always makes the lover act on this principle. The Christian knows the power of this motive. It gratifies him to act out his love to Christ at great expense. And he loves to meet his Savior's smile as he does so. "We glory in tribulation." And then he loves to have the opportunity to give emphasis to the expression of his love to Him whom he would commend to the love of others. He who suffers most to bless others, has the richest reward in his own bosom in the stronger exercise of benevolence. And all approve, and love, and admire this in his character. The great and prominent fact in the life of Christ, as the Savior of the world, was suffering in the exercise of his benevolence. We love this, we admire it, we trust it, and we think it our highest glory to be in this imitators of Christ Jesus.

4. Suffering is the condition of the highest enjoyment of good. Whatever may be the ability of the Infinite Mind, minds of limited capacity like ours estimate most things relatively, as, for instance, distance, weight, heat, cold. So of the results of excited susceptibility of every kind. This kind of fruit is better than the other ; one friend is a more pleasing companion than some other ; my condition to-day is better than it was six months ago. And when positive pain is in one of the scales, the contrast is greater and the impression deeper. This contrast of the good with the evil, or the less good, aids to a higher appreciation and a richer fruition. How intensely does the slave enjoy his freedom ; the invalid his returning strength ; the poor man, wealth ; a Selkirk, the society of friends.

Thus we see the various functions of suffering. Upon it is conditioned the fact of moral character, also the highest enjoyment of good. It is educational ; it is admonitory, and thus protective ; and when man has sinned, it is disciplinary and reformative. In all these forms of suffering its adaptations are to the good of the sufferer, and addresses its import and its tendencies to him as rational and morally responsible.

It seeks to make him holy and happy. Penalty does not belong to this category. It stands alone. It does not address the conscience, but solely the susceptibility to suffering.

Penalty, then, cannot be an element in the moral government of God. And for the reason that it does not address the moral faculties in the sufferer or in others. Its appeal is directly and only to fear as threatened or as witnessed, and in no sort to conscience.

It cannot be of salutary tendency as threatened and in this world. Fear of evil prompts only to the effort of selfishness to escape evil. If any efforts in the religious direction are made under its promptings, their object is to keep out of hell. We have, alas, in our churches far too many whose lives show that they are religious, on the same principle that the avaricious man is industrious. Their religion, so called, is pure selfishness. They have no sympathy with Christ. Such religious character is the legitimate offspring of fear. And we ask, reverently, if the effect of preaching eternal suffering, as penalty in a moral government, is not something other than negative and non-saving?

What benevolent end can be accomplished by its infliction in the future world? It is not, from its nature and design as penalty, to reclaim the sufferer. It is not to dissuade fellow-sufferers in hell from sinning. Their welfare is ignored, and their recovery out of the question. Does heaven need the influence of their woe? The heavenly hosts are safe in love, we suppose, without this everlasting appeal to their fears. Does God require it on his own account? Is his wrath personally so great against sinners, that it must find eternal expression in their anguish in the lake of fire? Certainly not, for God is LOVE, and this would imply revenge. Does he hate sin, and wish, in the most emphatic manner, to impress that fact upon the universe? It would seem to us that the more impressive utterance of that sentiment would be in annihilating it, and thus putting it out of his sight.

We turn away, then, from the idea of penalty as an element

in the moral government of God. It can have no place in this world as threatened, or in the world to come as inflicted.

But we are told there is suffering in the world to come. Certainly. Nothing is plainer from the Scriptures. But what is the nature of that suffering? If it is not *inflicted* as punishment for some governmental or other reasons, then it must come by some law of our constitution. The only and obvious fact is, that it is the admonitory, and dissuasive, and reformatory sufferings that are from the first, and in this world the *effect* of sin. These sufferings here increase with years, and especially do they seem, as eternity draws near, to develop themselves in greater intensity, as on the death-bed or the gallows. This is the fire that burns the soul, living, dying, and forever. And we can conceive of no hotter flames that can be kindled from any other material.

On this theory, the sinner destroys himself. Those very elements of his being that were implanted there by his Creator as the necessary condition of his safety and highest attainments in character and happiness, he has perverted and disregarded, and now he is eating the fruit of his own doings. No arrangements are found in his constitution for penal inflictions, but only for warnings and dissuasives.

In keeping with this theory, are such texts as the following: Gen. ii. 17. "In the day thou eatest thereof ye will kill yourselves with death" (Septuagint, middle voice). So in the great correlative announcement of the New Testament. Luke xix. 10. "The Son of man is come to seek and to save that which had destroyed itself" (τὸ ἀπολωλὸς). And in the illustrative parable of the prodigal son. Luke xv. 24. "This my son . . . had destroyed himself (ἀπολωλὼς), and is regained." Luke xiii. 5. "Except ye repent, you will destroy yourselves." (Vide John iii. 16; x. 28; xvii. 12; Rom. ii. 12; 1 Cor. viii. 11; 2 Pet. iii. 9.) So John xxxi. 18. "He that believeth not, has already (i. e., by this his own act) condemned himself." John viii. 24. "If you believe not that I am he, ye will cause your own death in your sins."

We are aware that the middle voice may have its reflexive force through some intermediate agency or cause,* as when, in civil government, a law is violated, whose penalty is death. Indeed, no suicidal act would destroy life, but for the intermediate process of nature. But in Gen. ii. 17, there could be no reference to penalty, as the divine government at first was purely moral; and the language is simply predictive of the natural consequences of violating the law. So of the use of this same verb, in the New Testament, under the purely moral administration of the Messiah. So of *ζῶω*, Rom. viii. 13.

From the nature of the sufferings of the wicked in the future world their design must be reformatory. And the Heavenly Father, who loved, and warned, and invited sinners in this world, will love, and pity, and invite them in that. However it may be disregarded, there will be written upon the walls of their sad abode, "Behold the Lamb of God, who taketh away the sins of the world." This is true, in this world, of "the sinner a hundred years old." It will be so in the world to come.

It by no means follows that sin will not be eternal, and if it is, the sufferings of these sinners will be eternal. They live in this world under the same conditions, but do not repent.

It follows that the doctrine of a commercial Atonement, that has been "forever" the bone of contention among the schoolmen and modern theologians, vanishes into thin air. There is no *penalty*, by the non-infliction of which, upon the transgressor, the law will lose its authority. The divine government, therefore, needs no mysterious equivalent, and man no Savior who must suffer the penalty of his sins.

Also, that the plain and obvious doctrine everywhere upon the whole face of the Bible, that repentance is the condition

* Crosby's Greek Grammar, § 559, d. "*Causative*; so that the middle denotes what a person *procures to be done* for himself." Vide, also, Kuhner's Greek Grammar, § 250, b, Rem. 2. Whitney's Greek Grammar, § 689, b.

of forgiveness and life, stands in unembarrassed preciousness for the acceptance of our hearts. Jesus is seen to have come to "save his people from their sins," rather than from the penalty of their sins.

And again, that God is and can be seen to be *honest* in all he has avowed of his love and of his fatherhood. "Our Father who art in heaven."

C. (Page 164.)

I PET. III. 18-21.

WE have read with surprise the article of Professor Bartlett, of Chicago, in the New Englander, October, 1872, on this text. In the first place, he begins and proceeds throughout on the assumption of a gross theological error. We have had great confidence in the olfactories of the Professor as quick to scent "heresy," and were not expecting it from his pen. He puts himself by the side of certain modern Apollinarians. By *πνεύματι*, he understands the divine in Christ, — the same as "the spirit of Christ in the prophets." In v. 18, *σαρκι* and *πνεύματι* have the same grammatical relations. But *σαρκι* represents Christ while in the flesh; then must *πνεύματι* represent him — the man — as he was after death. This is the use of the terms in iv. 6. On Professor B.'s theory, all that is left of Christ, then, after the death of the body, is the Logos, or divine element in Christ. And we shall consequently all be Unitarians in heaven. There will be no divine Messiah there. By this assumption the Professor would avoid the pressure of *ἐν ᾧ* as referring to Christ after death as still engaged in the work of saving men. But this is not the function of *ἐν ᾧ*. It refers not to *πνεύματι*, but to the facts stated in the preceding context, that Christ had lived and died for us, and also that he was now in his pneumatic state. It might be rendered by "hence" or "in consequence of which." Having fulfilled his mission to this world as Messiah, the elements of the redemptive work upon the race were now realized, and ready for their use upon both "the quick and the dead." And to illustrate the exceeding riches of the grace that he

had brought to the fallen race, he went to those degraded men, the antediluvians, who had been most prominent as sufferers under a frowning providence in this world. He went and preached the gospel to those who had perished by the flood.

The grammatical discussion we are unable to appreciate. We are the less humiliated, however, as we find ourselves in respectable company. "The grammarians," the Professor tells us, "have mostly failed to recognize the central principle of the case. Hadley," the prince of grammarians, "approaches it."

The aorist participle has, of course, a prominent place in the discussion. The highest authorities are quoted on definitions of the import and use of the aorist, creating thus a legitimate presumption that we are to be taken on under the sanction of such great names as Crosby, Godwin, Hadley. But their definitions quoted, they are left behind, as are also their definitions. Under the sole leadership of Professor Bartlett, then, we proceed to consider the aorist participle. First, in connection with the *subject* of the verb. Several instances are quoted from the second chapter of Matthew, which are rendered in our English version by "when," as "when Herod, the king, had heard," "when he had gathered," &c. So of the *object* of the verb, in Matthew ix. 27, 28, "when Jesus departed (*παράγοντι*), and "when he was come into the house (*ἐλθόντι*). But *παράγοντι* is a *present*, and not, as stated by the Professor, an aorist participle, and of course rendered by "when." In the other instance, "The blind men went in to him, he having, or *after* he had gone into the house." Acts xxii. 17. "When I was come again to Jerusalem," (*ἐγένετο δέ μοι ὑποστρέψαντι*). Literally, "it happened to me, having returned to Jerusalem" — after the eventful journey to Damascus, perhaps including the residence in Arabia, "and as I was engaged in prayer in the temple, that I was in a trance." We have here, first, his return to the holy city after long absence; and next, that as on some occasion, it may be days or weeks afterwards, while praying in the temple, he

was favored with a vision. Was this vision "when" he returned? Again, Acts xv. 25: "It seemed good to us when assembled," &c. The record is this, "It seemed good to us, having become unanimous, to send," &c. So far from being "when" assembled, it was *after* they were assembled, and after "there had been much disputing," and they had finally become unanimous. And it was this last fact that rendered it expedient to send a delegation to the Gentiles. *After* and because we were unanimous. Again, we are referred to *present* participles rendered by "while," "as," "when," which is all very well, but what has that to do with the aorist participle—unless it be to obfuscate the superficial?

Every Greek scholar knows that the aorist participle is not significant of *time when*, except that it is in the past, or had its commencement in the past indefinitely. If the acts expressed severally by the aorist participle and its verb were in close historic connection, it must be learned in some other way, and not from the proper force of the aorist. We *tolerate*, not adduce as exegetically authoritative "when," in such cases as in Matt. ii., in accommodation to the idiom of the English language, and because it leads to no very serious error. In other cases it is not so innocuous—in 1 Pet. iii. 20; Heb. v. 9, for instance. In Acts xvii. 30 the Apostle tells us that God *having overlooked* (ὕπεριδὼν) the time of this ignorance, now commands all men to repent. This little word (ὕπεριδὼν) embraces the history of four thousand years—a very long "when." "Noah, having been warned," one hundred and twenty years afterwards built the ark. Paul tells the Colossians (ii. 13, 14) that Christ, having forgiven them, and having blotted out the handwriting of ordinances that was in their way, nailing it to the cross, had quickened them to life. But this nailing to the cross was some twenty years before they were converted.

It is the present participle, as I need not say, that is used to indicate the "time when" of the verb, e. g., Heb. ii. 17.

By faith, Abraham, being tried, i. e., *when* tried, offered up, as if a part of himself, Isaac, and he who had previously (aorist) received, as to be appropriated by himself, the promises, to whom it was said, In Isaac shall thy seed be reckoned — was offering up his only begotten." He *was offering* "*when*" he was *being tried*. Acts i. 4: Jesus, *being assembled with* the disciples, instructed. Acts vii. 2: God appeared to Abraham, *being* or "*when*" in Mesopotamia. So Luke xxi. 1; Eph. ii. 1; 1 Pet. i. 11, iii. 5; John i. 52.

We come, then, to the conclusion, that "*when*," as a translation in the cases of aorist participles quoted by the Professor, and in very many others, is merely *tolerated*, for brevity's sake, and especially to accommodate our mother tongue, but can have no place in the critical examination of the Scriptures. It is false to fact, and misrepresents the sacred text. The use to be made of it in the present discussion is in the interpretation of 1 Pet. iii. 20. No question of greater moment than that to be affected by the interpretation of this text. It is this: Will all of our race that have lived and died, or shall live or die, without the love of the true God and Jesus Christ, drop into a hopeless hell; or is the redeeming work of Christ to be carried on in its glory in the world of the dead, and to gather a multitude of those else lost into the heaven of the saints? Let us then give no place to this illegitimate, or rather unreal "*when*," a mere *nominis umbra*, in our investigations. Let our argument be solid masonry, that will stand effective for good in this world of error, and in the light of eternity approved.

Next in the order of demonstration is an extended proof that ἀπειθήσασιν is not an "attributive," but a "circumstantial," participle. Without asserting or denying the distinction claimed, let it be called "circumstantial." The object of the participle, then, will be, not to give the character of those spirits in Hades, — that is implied in their being in prison, — but some of the *circumstances* which invested with peculiar interest the errand of the Savior to the spirit world.

Let us look at the case under this aspect. The Apostle was encouraging Christians to fidelity under persecution. God would overrule it for good. We had in Christ a sublime example and illustration. He was put to death for his fidelity. Did he sustain a loss of power for good? Far from it. By the death of the body he was introduced to a higher order of constitutional life, and invested with greater power as the Savior of the race. While here he was under limitations and restrictions as a man in the flesh. But now his constitutional being was that of the dead, so that his ministry was henceforth to be personally and directly upon them — those countless myriads, in comparison with whom the living of earth are but as the drop of the bucket. Upon that work he entered at once after he had dropped this garment of the flesh. “*To-day* shalt thou be with me in Paradise.” And upon whom, as hopeful subjects of his gracious influence, did he bestow his labors? He went to the most hopeless of all the multitudes of the lost, and of whom in this world it was said, “every imagination of the thought of their heart was only evil continually,” and who were swept from the face of the earth.* The writer evidently intended to represent in this way the greatness and the glory of the power with which Christ was invested for his work in the department of “the dead.” Christ went in his disembodied state (*πνεύματι*, by which is meant the man as he is after death, 1 Pet. iv. 6),

* We would suggest the inquiry, Does not our interpretation of this text, and, in general, the hypothesis of the redemptive work in the future world, shed some light upon those hitherto mysterious portions of the Scriptures, the imprecatory Psalms, and kindred texts. The sufferings implied in such imprecations were disciplinary, and benevolently inflicted, and would prepare the sufferer for the better improvement of the light and opportunities of the future world. And the Spirit may have indited them to teach us that, as a necessary sequence of the assumption of the benevolence of God, and of these Psalms viewed in connection, we must accept our doctrine. And if so, then, instead of the assumption in the page above, that the antediluvians were the most hopeless, the opposite was true, and Christ, in the sphere of his *post mortem* efforts, selected first the most hopeful.

the divine and the human united as before, and preached the gospel to those wretched and degraded men who were unbelieving even when they saw the ark in a process of construction. And further, — so it seemed to occur to the mind of the Apostle, — that ark saved but “a few, i. e., eight souls.” The gospel Ark of Safety, the Ark which the Messiah built, — “a clean heart” in his disciples (*βαπτισμα*), — would save a multitude, and even those very ones who would not accept the protection of the first ark. Here, surely, is “*circumstance*” enough to fill a “circumstantial participle.” I then would translate as follows : “Wherefore,” i. e., having lived and suffered in the flesh, and died, and now taken on this new mode of existence, “he went * and preached to the spirits in detention, once disobedient, when the long suffering of God waited,” &c.

Instances of anarthrous participles qualifying and defining as “circumstantial” are numerous, e. g., Matt. xii. 44. And having come [to his house], he finds it unoccupied, and having been swept and garnished. Mark v. 15 : They saw the demoniac sitting, and having been clothed. Acts xxii. 17 : It happened to me, having returned to Jerusalem, and while engaged in prayer in the temple, to be in a trance. Acts xv. 25 : It seemed good to us, having become unanimous, to send chosen men to you.

The rendering we have given above of our text is in keeping with the laws of the Greek language generally, and with the particular style of Greek found in the New Testament. We are at a loss to understand how the Professor could persuade himself to be slid along so quietly into the acceptance of that unconscionable “when.” We make no pretension to “careful Greek scholarship,” but we have been in the habit of reading our Greek Testament for more than half a century,

* The full force of the verb in this passive form is “borne on by a strong impulse, he went.” The Greeks used the passive to imply both the motive and the act (*πορεύεσθαι παρὰ γυναικα*).

and have no doubt that the commonly received opinion of the import of the aorist tense is correct, and we cannot, therefore, become a convert to this "WHEN" — still less to the method of its introduction to the place assigned it. We indorse the definitions of the aorist participle quoted by the Professor, and think they are the best possible refutation of the exegesis we have criticised.

It may be added that the objection to the use of the word "which" in our text as forbidden by the participle as anarthrous is without reason. For instance, Acts xv. 26, "Our beloved . . . men *that*, or *who*, have hazarded their lives." (*παράδεδωκόσι*, anarthrous.) So in the translation we have given on a former page, "Spirits in prison, once disobedient, or *who* were once disobedient." What is the difference? "When" may be used with present participles, as in Eph. ii. 1, and "who" with both attributive and circumstantial participles. The instances are numerous in the New Testament in which the same grammatical principles are involved, e. g., Acts xviii. 2, xv. 26, vii. 59; Luke i. 3; 1 Pet. ii. 4.

We do not remember the instance in which the words "which the Holy Ghost teacheth," are subjected to so severe a strain, if, perhaps, we except the effort of Dr. Hovey to prove that Christ, in his death, "suffered the penalty due to men for their sins." * We think the time has come for men to break away from their bondage to the creeds of the dark ages. "Let God be true," whatever fate may overtake the creeds. Cease to "do violence" to the Bible.

And we owe it to truth, and to our convictions of the pressing wants of the day in which we live, to say of "Life and Death eternal," † of which the article under review is essentially a part, that, with the exception of Renan's "Life of Christ," we remember no volume that is so unobservant of the principles of a correct exegesis, and that interprets the language of Scripture in such utter disregard of its con-

* "God With Us," p. 130., seq.

† By Prof. Bartlett.

nections, and of the circumstances in which, and the object for which it was uttered. More than that. Lexicographically and grammatically, all is equally lax, and that on words and sentences the most cardinal. The pen of its respected author wields a mighty power from its official relations, and from the relations of the subjects of its immediate influence to the Great West of the Church's hopes and prayers. God has given that West to "Young America"—a *living* reality, and that wants life-imparting food. We want to think of the seminary that prepares ministers for the West, not as belonging to the fossiliferous regions, but as standing distinctly upon the surface, where the light of the sun and the showers of heaven make all things alive and prolific—where grows and matures for starving men the bread of life. Young America, whatever may have been true of a relatively hybernated ancestry, cannot live by sucking dead men's bones. They were born to "*do* with their might," and to gather in the harvest of a world made ready to their love and their zeal. They must live on loaves fresh from the hand of Christ.

The following is an extract from the commentary of the late Dean Alford on our text. There are few, if any, higher authorities in critical exegesis.

"With the great majority of commentators, ancient and modern. I understand these words to say, that our Lord, in his disembodied state, did go to the place of detention of departed spirits, and did there announce his work of redemption, preach salvation, in fact, to the disembodied spirits of those who refused to obey the voice of God when the judgment of the flood was hanging over them. Why these, rather than others, are mentioned—whether merely as a sample of the like gracious work on others, or for some special reason unimaginable by us, we cannot say. It is ours to deal with the plain words of Scripture, and to accept its revelations so far as vouchsafed to us. And they are vouchsafed to us to the utmost limit of legitimate inference

from revealed facts. That inference every intelligent reader will draw from the facts here announced ; it is not purgatory, it is not universal restitution ; but it is one which throws blessed light on one of the darkest enigmas of the Divine Justice ; the cases where the final doom seems infinitely out of proportion to the lapse which has incurred it."

D. (Page 190.)

THE CHURCH AND ITS FUNCTIONS.

THE idea of THE CHURCH is that of men, and all men who are governed by benevolence or love to God and love to men, acting in their individual capacity, and amenable, as such, directly and only to God. This love implies, of course, loyalty to the divine government, and a grateful acceptance of the grace that is in Christ Jesus. This principle in the heart of individuals in a community gives character to society in relations domestic, social, commercial, civil. It is a power in the world for good. That power is exclusively moral. The Church is not an organization. It employs, therefore, no corporate action, and can have no authority. Its power is the power of Truth and Love.

The idea of THE CHURCH, in the earlier centuries, was that of a unit. The elements of an organization that should place power in the hands of an ambitious few early made their appearance. And these increased till they culminated in the Papacy. But when councils were called to express an opinion on some matter of importance, they were called from all parts of the then Christendom. And their action had reference, not to particular local organizations or churches, but to the one *Church*. Hence they were called "ecumenical." And when, by and by, portions of THE CHURCH were disowned by the verdict of such councils, it was not a withdrawal of fellowship, but an amputation—the excision of a part of the body; as when the eastern and western were separated, or the Nestorian followers of Theodore were

anathematized. And this same idea of the oneness of THE CHURCH has come down with the Catholics to the present time. Their error lies—not in the unity of the Church, but in the hierarchical organization, and finally in the union of the civil and ecclesiastical functions in the government of the Church—the Kingdom of Christ thus becoming “of this world,” and its state to be estimated by “observation.”

If this is so, then the polity of Congregational churches, and still more of other Protestant churches, no less than their theology, needs correction. Both have retained to the present day enough of the dark ages and of Papacy to disqualify them for much of the good for which, in their pristine purity, they were fitted. There is much that is abnormal, and of course hurtful. A conviction of this truth is becoming more and more prevalent. Let us, then, go back to first principles. We ask not what have been the opinions or the practice of men, but, What saith the Lord?

The word rendered in our English version “Church” (*ἐκκλησία*, *ecclesia*) is from a root which signifies to *call out*, to *elect*. The Greeks used the word to designate their senate, as chosen and honorable. It signifies, then, the called or elected of God. It is a collective noun in form, and essentially abstract for concrete. A parallel case occurs in Rom. xi. 7, “The election (concrete, elected) hath obtained it.” In English we say aristocracy for aristocratic men; brotherhood for the brethren. The word, as used in the New Testament, signifies the elected of God, saints, and all such, the entire membership among all nations and in both worlds, of the Kingdom of Heaven.

THE CHURCH is not, and of course cannot be, an organized body with corporate functions. Its responsibility and its work is that of its members in their individual capacity. Its only bond of unity is a common love and loyalty to God, faith in Christ, and love to men. Its “fellowship is with the Father and with his Son Jesus Christ.”

TO THE CHURCH, as thus defined, is addressed the Great Commission : Preach the gospel to every creature ; disciple all nations ; also the promise, "Lo, I am with you always, even unto the consummation of the dispensation." To THE CHURCH was assigned the responsibility and duty of recognizing and baptizing new members, and all whom God receives, regardless of any other distinction ; to love one another, and evince this love by sympathy and co-operative agency ; and especially to unite in the celebration of the dying love of Christ in the Lord's Supper ; to watch over each other, and to exhort and to encourage, and if need be, to reprove and rebuke in love. In a word, they were to use the entire system of the means of grace for their own edification, and for the conversion of the world around them. In this way they were to be the leaven in the lump, the light of the world. THE CHURCH must keep itself pure. If any one that was called a brother, forfeited by grossly unchristian conduct the reputation of a Christian, they were to withdraw from him as a Christian. They could have no corporate action by which he was expelled, for they were not a corporation. But they should "withdraw" from him, "avoid" him, and "have no company with" him, and thus deliver him to Satan. Church administration is purely moral, and addresses motives to the moral elements in man in all its proceedings. It has no *authority*, and cannot officially utter, *ex-cathedra*, a sentence of excision based on a vote or corporate action.

The methods of the work of faith and labor of love in THE CHURCH for itself and the world, took specific form from circumstances. At first there was the unerring guidance of inspired Apostles, and afterwards the wisdom that is from above, if sought, would lead aright. When charitable distributions at Jerusalem were more than the Apostles could attend to, a committee of seven was appointed to this work. When any one was found possessed of the power of public and effective speaking, he was employed in that service. Such was

Stephen, one of the aforesaid committee on charities. When the Apostles went abroad, and gained converts to Christ among the heathen, they employed similar methods,—teachers, helps, governments, &c., for the edifying of the body of Christ. These separate and remote groups of disciples would of course have, as most of their work of faith, local duties, and some of these would require concerted action, and of course some kind of organic agencies would be implied,—teachers, committees, moderators, &c. These local associations were sometimes called churches, not as organized bodies, but as a part of the great unit, THE CHURCH. The Apostles sometimes address them by this term, yet not as a unit, or organized body, but as individuals, and often the concrete synonymes are used. Rom. i. 7 : To all the beloved of God, chosen, holy, that are in Rome. 1 Cor. i. 2 : To the church (“election,” Rom. xi. 7) of God, which is in Corinth, beloved in Christ Jesus, elect, holy. 1 Pet. i. 2 : To the elect, sojourners in Pontus Galatia, &c. 1 Pet. i. 1 : To those who have obtained like precious faith with us. These are equivalent terms. All these Epistles were alike addressed to the church or the elect of God.* The word church is followed by plural pronouns, as Acts. viii. 1 : There was a great persecution of the church at Jerusalem, and *they* were all scattered. So xi. 22 : Tidings came to the church, and *they* sent, &c.

* There are *alumni* of Yale College in all parts of the world, and as such, are bound together by a common tie. Some of these *alumni* are in the city of New York. These may be addressed as such, “To the *alumni* of Yale College in New York.” This does not imply any organization. They may have an organization for local purposes, e. g., to meet once a year at Delmonico’s for fraternal intercourse and to glorify their Alma Mater. But whether individuals are members of this club or not, they are all alike *alumni* of Yale. So Paul writes to “the church,” i. e., the elected of God, “in Rome” — not necessarily organized ; but addressed by the name common to all the elect of God.

We speak of the Army of the United States, and we speak of a part of the army in general as the Army of the Potomac, or of the West, or the Southern army — using the same term for a part as for the whole.

If we refer to the action of the local church in any case where disapproval or censure is implied, it will be found to be not corporate action. Matt. xviii. 15-17, is in point. If thy brother trespass against *thee*, go privately and tell him his fault between thee and him alone. If he shall hear thee, thou hast gained thy brother. But if he will not hear thee, take with thee one or two more, that in the mouth of two or three witnesses all that you say may be confirmed as right from their indorsement. But if he shall neglect to hear them, tell it to the brotherhood, to any and every brother that may be convenient — not, of course, the whole Church, or Kingdom of Heaven. If he neglect to hear the church, i. e., disinterested Christian brethren, you have done your duty, and have evidence that the spirit of Christ is not in him. Therefore, “let him be unto *thee* as a heathen man, and a publican.” The church has had nothing to do in the matter, except to aid the brother in his work of love in reclaiming the erring, and thus not in any corporate capacity — which were an absurdity, as it has no organic existence. Still, as the church, i. e., the members in that neighborhood, were made acquainted with the facts in the case, they would each do as the aggrieved individual did — withdraw from him, and have no such fellowship with him as would imply the admission of his Christian character. They did not, by a corporate act, eject him; they *severally* withdrew from him. They “cut” his fellowship. It should be remembered that this case was previous to the commencement of the Christian Dispensation, and could, by “church,” refer only to such as had become friends of Jesus, and believed him to be the Messiah. There could have been no Christian “church” before the Christian era.

The above proceeds on the hypothesis that the common version, “If thy brother trespass *against thee*,” is correct. But the Sinaitic and the Vatican manuscripts, of more weight, as authority, than perhaps all others, omit “against thee;” so that it shall read, “If thy brother shall *sin* (ἁμαρτήσῃ),

go privately (*ὑπ᾿ αἵε*), and reprove him, between thee and him alone." The object in this case is not to obtain satisfaction for personal injury, but to reclaim the erring brother. And the preceding context all seems to point to this as the true reading. The train of thought is this: "Take tender care of all Christ's little ones, and (*δὲ*, continuative) if one professing to be a disciple shall sin, go privately and reprove him," &c. To seek satisfaction for private wrong, is but comparatively an inferior motive. To gain a brother, and to save the reputation of religion, is immeasurably higher. And this supports our theory. We are, in our individual capacity, to withdraw from such. "Let him be to *thee* as a heathen man and a publican." And, by parity of reason, to each and every one *severally*, let him be such. This removes the case of the sin of a professor of religion from the judicial corporate action of an organization to the sphere of moral influence, as at the command of individuals as such.

So in Rom. xvi. 17: Mark those that cause division, &c., and avoid them. 2 Thess. iii. 6: We command you, brethren, *withdraw yourselves* (plural) from every brother that worketh disorderly; v. 14: If any obey not our word, have (plural) no company with him. Tit. iii. 10: A man that is a schismatic *reject* (*παραιτοῦ*, get rid of by asking, beg off from), or persuade him to retire from connection with you. If, however, we retain the aggressive import of our version, it should be kept in mind that Paul was instructing Titus as an especial agent of the inspired Apostle what he should do in the church in Crete as an individual. He was to appoint elders in every—not church, but—city. So of what Paul says to Timothy. 1 Tim. v. 19: Against an elder receive not an accusation but on the testimony of two or three witnesses; it had no reference to corporate church action, but to his own. The fifth chapter of 1 Cor. is adduced as very positive in relation to the duty of churches. We think it is positive, but in an opposite direction. A Corinthian claiming to be, and who, as it afterwards appeared, was a disciple, was practising

incest. The Apostle censures the church for permitting it, and directs that the scandal be removed. But how? Not by corporate and official action in the form of discipline and excommunication, but by the moral influence which they, as individual Christians, could command. They ought to have been grieved—a fact that would have influence upon the erring man; but, instead, were elated, as if prosperous, which was virtually to sanction the wrong. He tells them *he* disapproves. And he tells them then how to express *their* disapproval. It must not be the work of a few; they must have a mass meeting, and at it report the opinion of the Apostle, and also the authority of the Lord Jesus. They must add their own emphatic disapproval. They must say to him that they cannot keep company (v. 2) with him, no, not to eat. This would terminate their fellowship with him, and produce in him the feeling that he was not “of them.” Not one word is said of corporate action, or excommunication, or official termination of his membership in the church. Had this been the proper method of effecting a separation, Paul, with his authority, would have enjoined it in direct terms. No, it is the grief and the emphatic disapproval of the great body of Christians in the city, backed by the censure of Paul, and most of all by the authority of Christ. That the Apostle directs that they have a public meeting to express their opinion and their grief is significant. It were absurd to instruct a corporate body to have a meeting of its members before acting. Such meeting is presupposed in all action. We learn in 2 Cor. ii. 6. that the erring brother was reclaimed, and Paul attributes it to the fact that the verdict was the verdict of *very many*. There was a moral power in that fact.

Any one who will read carefully, and with this point in mind, the Acts of the Apostles, will see that what is done by Christians in any given place is not corporate action. There is no vote. “The multitude of the disciples” came together to consult, and agreed on some course. This was the case where the committee on charities were appointed (Acts vi.

1-6). So when a delegation was to be sent from Jerusalem to Antioch, the apostles, and elders, and the church sent "self-elected men" (middle voice), i. e., volunteers of their own company. All was informal. There was no corporate authoritative action. This coming together of the disciples was what, in modern phrase, is called "public meetings," whose object is to express public sentiment. They have a temporary organization, and pass resolutions. But there is no governmental authority in their action. It is simply the influence of opinion. So if many such assemblies should send delegates to a national convention, the same would be true. Such is the church and its meetings. Any one who will read Luke's account of the meetings of disciples with care, will see this to be the fact. See Acts vi. 1-6; xi. 1-18; xv. 1-31. Also 1 Cor. v. 1-13; 2 Cor. i. 23; ii. 11.

In the sacred writings, such designations as church, believers, brethren, Christians, saved, elect, are equivalent terms. The Lord added to the church saved men daily (Acts ii. 4/). The number of the disciples was multiplied (vi. 1). Much people was added to the Lord (xi. 24). The Congregationalist tells us how many "joined the church," and the Baptist, how many "were baptized." And both alike, but especially the former, find in Luke's history not the least support to the theory evinced in their phraseology. The *Lord*, and not a committee, added to the church; and they were saved men (*σωζόμενοι*). That is, by becoming such, which was the Lord's work, and not by baptism, or the vote of a committee, they became members of the church. Who was added to the Lord was added to the church, to the disciples, to the saints, &c. But we are told of the *visible* church. There is no other visibility to the church than that which consists in a holy life, known and read of all men. The man who, in a village prayer meeting, tells to his neighbors the wonderful illumination of the Spirit, his love to the Savior, and his purpose, through grace, to serve, him, and invites others to do the same, is a "visible" Christian. So he

who, with a humble, cheerful trust in Christ, comes to the "Lord's table," or he who is baptized, and, in general, all whose holy lives evince the control of religious principle, are "visible" disciples. Membership in a modern "church" is very far from furnishing visibility to Christian character.

We come, then, to the conclusion that the term "church," when applied to the saints in given localities, is but a term by which these disciples are indicated as a part of THE CHURCH. The term does not necessarily imply any local organization. If there be such, it must be merely a club, having reference to the accomplishment of local objects, and cannot affect the relations of the individual members of it to THE CHURCH. Membership in the club, or non-membership, or expulsion from it even, affects not these general relations, or the duties or the privileges that they imply, as above stated. The amenableness of the members of such club must be confined to the things which they pledge themselves to do by corporate action. The club is virtually a copartnership for certain ends. Non-fulfilment of the compact may forfeit or terminate membership. The non-fulfilment would not necessarily implicate moral or Christian character.

THE CHURCH has no corporate character, and cannot, therefore, have any corporate and official authority over its members. The same must be true of the several parts of THE CHURCH in their several localities. The sole legitimate official power of THE CHURCH, and of its parts as such, is *moral influence*. Christians may judge of character, they are bound to do so, and to treat men accordingly — extend to them, or withhold their Christian fellowship. The Savior taught his disciples how to judge of Christian character, and thus of the fact, or otherwise, of membership in his kingdom. For instance, a man might be a disciple, and yet be the subject of certain imperfections; but there were sins that were decisive, and forbade the hypothesis of Christian character, e. g., blasphemy against the Holy Ghost could not be overlooked in the present or coming dispensation (Matt. xii. 31-33).

In train of what we have said, we recapitulate, and infer as follows : —

1. Membership in a local organization of Christians cannot affect the membership of the individual in THE CHURCH. Citizenship in the city of New York does not affect my citizenship in the United States. The duties, rights, privileges of the latter are mine still. Paul at Jerusalem was a Roman citizen.

2. The principles of such local organizations must not conflict with the great constitutional principles of THE CHURCH, — as of a State in the United States.

3. Members of such local organizations are amenable to the same only in particulars that are peculiar to them, and not in particulars that are included in general membership in THE CHURCH. They are amenable only for the performance of the particular work of the local organization. The corporate action of such local church cannot relate to anything else, e. g., membership in THE CHURCH, and a right to its privileges, obligations, duties.

4. "Excommunication," as a formal official act, is in no sort a Christian duty. Local churches cannot do it. THE CHURCH has no formal organization — synods and councils to the contrary notwithstanding. THE CHURCH, in its several members, in their individual capacity as Christians, may "withdraw," or "have no fellowship with," may treat "as a heathen man and a publican," any one who forfeits the reputation of a genuine disciple.

The conditions on which persons are to be recognized as members of THE CHURCH, are very explicitly stated by the Apostle (Rom. 14). Notwithstanding errors and imperfections, if a Christian, he is to be received, "for God hath received him ;" and the Kingdom of Heaven is in him, and of him, if, "in righteousness, and peace, and joy, in a holy spirit, he serves God." This can mean no less than that every Christian is to be recognized as a member of THE CHURCH. Much more then, being a member, he may not be abandoned, or, in modern phrase, "excommunicated."

5. What is commonly called "church discipline," is entirely without authority in the New Testament. "Discipline" is a term of broader import than "excommunication." It embraces chastisement or reformatory punishment. And it is a singular fact, that the almost only method is to "suspend," or forbid the privilege of coming to the Lord's table—an act which the Savior has enjoined as a duty upon every disciple *as such*. Punish a Christian by forbidding him to do his duty! To be consistent, he should be forbidden to attend public worship on the Sabbath, or the prayer meeting of the church, or to pray in his family! There is scarcely anything in the practice or pretensions of the Romish church more monstrous than this pretended ownership of the Lord's table, and granting or forbidding approach to it by a disciple of the dying Lord.

Something of the character of the theory of Church Discipline may be inferred from the working of the principle. By a reference to the statistics of the Congregational churches in our land, we find that a startling proportion of the cases of excommunication are in groups, showing that the church is in a quarrel. A large number are excommunicated, and at the same time many are dismissed. Such numbers as 10, 13, 15, 19, 34, 41, &c., represent the excommunicated; while these and the dismissed are $19 + 27 = 46$ in a church of 213; then $13 + 10 = 23$ in a church of but 14; then $41 + 20 = 61$ in a church of 432; then $9 + 41 = 50$ in a church of 116; then $10 + 6$ in a church of 52, &c. Vide Congregational Quarterly, January, 1874. This is not "withdrawing" from those who forfeit the Christian character. It is the tyranny of a majority in a quarrel.

And any one who has had as much occasion as the writer to aid in the settlement of church difficulties, must have learnt that these alienations originate in most cases in what is called church discipline. The friends of the excommunicated are aggrieved, and often disgusted, by the action of the church. Families and relatives become parties, and often bitter in their alienations.

We know that good things may be perverted, even the preaching of the gospel. But we can see in this disciplinary process a *tendency* to these evils. It is authoritative and recorded censure and degradation, and it goes down on the records of the church to future generations. And then it proceeds on the hypothesis of ability to judge of the motives of men who may be Christians, and punishing them for the same — a prerogative that belongs to God alone.

6. Local churches, while they may spread, have no ownership of the Lord's table, or right to exclude from it any disciple of Christ. And who administers at the table must ask "all" who love the Lord Jesus Christ to come and share in the fruitions. And each man must judge for himself of his duties. "Let a man examine *himself*, and *so*, that is, after self-examination, let him eat."

7. Membership in a local church may rightly depend for its commencement upon the vote of its previous members, but such member may resign his membership at his option, so that he does not violate business obligations. He does not, by that resignation, relinquish his membership in THE CHURCH, or retire from its duties or its privileges. A local church is, in its organization, much like a "Young Men's Christian Association." Such association may have its rules of action, and these may differ in different cities from different circumstances. In such association every member can resign his membership at his option. Even if we take the common theory of church discipline, why not allow the man who is guilty of that which is inconsistent with membership to retire by resigning his membership? What good is gained by the process of a formal and public trial and examination of witnesses? All that the church can do, after proving the wrong, is to excommunicate him. If he retires voluntarily, he admits that the principles of the church forbid his sin. It is not, then, to protect its own reputation that the church disciplines the man. The only reason must be that *penalty* is to be inflicted. Is punishment for moral offences a function

of the church of Christ? The question needs only to be asked. That belongs to the Searcher of hearts.

But if these are the simple facts of primitive Christianity, whence all this ecclesiastical organization? Congregationalism and Episcopacy, and all the hierarchy of the English and the Catholic church, and to crown all, the Papacy with its infallibility, and its hold of the keys by which the gates of heaven are closed or opened, — all are alike the offspring of human ambition. Those committees and specific forms of agency and responsibility, confided to individuals in the primitive churches, gratified the love of distinction and vanity, and their importance would be magnified by those whose they were, and perpetuated. In the days of the Apostles even, we find the beginning of this development in Diotrephes, who loved to have the pre-eminence.

The spirit of reformation, from the days of Wickliffe, and especially of Luther, has been engaged in correcting these disorders, and removing these abnormal elements of ecclesiastical life. But those who were trained under their influence, and regarded them as the sacred facts of the church, would be unable to conceive of the simplicity of a pure church organization and life. Congregationalism is in advance of all others, yet waits to take one more step, and thus attain the normal and primitive condition of the Church of God. Christ's kingdom "is not of this world." His church has no corporate government, and no judicial functions. Its only power is the power of truth and of love.

I cannot close this article without a solitary remark. The effort of the present day is to bring all denominations into loving fellowship and harmonious co-operation. It can be done only by accepting our theory. There are now an endless number and variety of churches, each with the power of the keys. They claim to admit to *the* church, and reject or expel from *the* church, and the privileges of the sacraments, on their individual responsibility. Between such integers there may be a mechanical but not a chemical combination.

There will be, there can be, no essential unity. The other denominations complain of the Baptists as "close communion." Themselves are as much so. Subscription to a human form of words they all make the condition, in case of a recognized Christian, of admission to the sacraments — of obedience to a positive command of the Savior to every disciple. Of such churches, the prayer of the Savior, "that they all may be ONE," can never be answered.

We are aware that the idea of reducing the Church of God to a mere *class of persons*, who are the disciples of Christ, and as such governed by Christian principle, without organization, or the possibility of corporate action or authority, would seem to strip the church of much of its power. Many feel, in relation to ecclesiastical organization, much as did the Jews in relation to their civil theocratic organization and religious ceremonial. But the moral "power of God to salvation," is like the forces of Nature that so silently, yet so perfectly, effect the changes in the material universe. Christianity is the "leaven in the lump." It "comes not with observation." To one who has thought much of moral forces and their results, there is nothing more sublime and effective in the universe. "The Cross of Christ!" It is a synonyme for moral omnipotence. And in proportion as increases the faith and the spirituality of the church, will be its reliance and its rest in the great idea. It will be all in all as the hope of the individual believer, and as his hope for the salvation of the world. And when the church shall lay aside all its Popish organizations and its corporate authority, — all "of this world," — and so live that Christ shall live in them, and they all shall be "one" in Christ, they will find "a new heaven and a new earth," and, "behold the tabernacle of God will be with men."

We are not without an illustration of the power of a "class" of men unorganized. There is in our own, and in other lands, an *educated class*. Without organization as a class, they are yet of one heart and one mind. They have

local organizations for specific objects, as school-houses, academies, colleges. And the effect is, that the community is fast becoming like themselves. Just suppose this class to organize itself, its local associations to admit members by examination, very much of its power were gone. To run a line, over which, with form and ceremony, and responsible pledges for the future, and after examination each one must pass into the "educated class," would shut out a multitude who now, unconsciously to themselves, pass into this class, to reap its advantages and exert its influence for good. Red tape ! It is, indeed, a necessity in civil and military relations, but it strangles every moral institution. And, as in intellectual culture, our theory makes an easy ascending grade, with no particular point of difficulty, so in religion. If Christians built churches, supported religious teachers, manned prayer meetings, and administered the sacraments, and invited any and all who felt it their duty and privilege to co-operate and share with them, it would be found, as a means of grace, a power now unknown. At every communion service the question would arise in every heart, "Shall I partake ? I may, if I wish, and without ceremony ; and if afterwards I shall think it best not to repeat the act, there will be no penal trial and excommunication." The first step would be taken, and the way would be prepared for another, and the crisis would be passed. There are multitudes in our community who need but some well-defined, and not hazardous step,* as a duty and a privilege to be taken, and they would take it. And as they passed, or might pass, into the "educated class" almost unconsciously, so they would find themselves in the "religious class," in other words, THE CHURCH, and would find its ways pleasantness.

To this state the Church *will come*. The mouth of the

* The Church, in this respect, — and we say it with all seriousness, — is like a wire mouse-trap ; you can get in, but can get out only as you are slaughtered and thrown out, — a fact that deters many not only from the Church, but from the Kingdom of Heaven.

Lord hath spoken it. And results of good and glory will come in train, which eye hath not seen, nor ear heard, neither have entered into the heart of man.

POSTSCRIPT. — We have time, just as our manuscript is passing into the hands of the printer, to say a word in relation to the Brooklyn Council and its doings.

We confess a feeling of humiliation as we have read the papers relating to this case. It appears that a certain member of the Plymouth Church had decided that it was no longer a privilege or his duty to attend worship with this church, and of course to be a member of the same. Suppose him to have at once given notice of the fact, this church could have only entered on its records, "Brother T. T., having gone out from us, Voted, that he be no longer of us." What else could they have done? To excommunicate him were an absurdity, for he was already out. And it were to turn him out because he had turned himself out. If, after his going out he had slandered the church or its pastor, the church could do nothing about it, for he was not amenable to it. But he did not notify the church — which was his fault alone. Does the ignorance of the church alter the fact? He is not a member, and has acted on that assumption. If the church censures him in the case, it must be for neglect to notify the church of his withdrawal. To have withdrawn, was not, on the preceding hypothesis, censurable, for had it been known properly it would have been accepted, and his non-membership have been recognized, and their responsibility have ceased in relation to him.

To illustrate. A man commits murder, then goes and hangs himself. The fact of the murder becomes known, and the evidence of his guilt is complete. In the attempt to arrest him, and bring him to trial, his corpse is found. Must the evidence against him be brought before the court, and he be condemned to be hung?

And this brings us directly to the point. If a member of

a church resigns his membership, what has the church to do about it? What can it do? The only penalty (?) at the command of a church is to excommunicate. But the offender has excommunicated himself. What, then, we ask, could the Plymouth Church have done with Mr. T. other than was done?

And it should be remarked that when a member thus retires from a church, that church is not only no longer responsible for his conduct, but its reputation is not affected by it.

But it is said membership in a church implies a "covenant," and the member is responsible to the church; and when he violates that covenant, and leaves the church, he commits sin. True; but what can the church do about it? Many in the community sin by not joining the church. Shall the church discipline them, and forbid them to join?

We see the falsity of the theory that the covenant of a man with a local church when he joins it, is or should be as comprehensive as the covenant of this man with the Savior at conversion. Would the Savior delegate such a function to men? Would he assign to his church an impossible duty? Membership in THE CHURCH, which exists only and always when "the Lord adds to the church the saved," implies a covenant all comprehensive, and that is everlasting. And the amenableness of the man who enters into it is to One who is competent to administer in the case. The assumption by local churches, so called, that membership in them is the condition of the rights or the duties of membership in THE CHURCH, and that excommunication from such churches sets aside these rights or these duties, is essentially the same as "the power of the keys" in the Catholic church. The assumption of the right in churches to excommunicate its members, and by that act to shut them away from the sacrament of the Lord's Supper, is one of those monstrous things which the light of the present day should correct.

If we understand the matter, the great work of the Brooklyn Council has been to decide on the method in which this

factitious duty is to be discharged. As we read its deliberations, we were reminded of the philosophers who were engaged in explaining how the weight of a tub of water was not increased by putting a live fish into it. After various theories had been propounded, it occurred to one of the wise men to inquire, "Is it a fact?" The question as it now stands before the churches of our land, and as presented by the illustrious churches in Brooklyn, is in principle this, — How can a man that has gone out from a church, be turned out by the church? And next, shall we withdraw fellowship from such church if this impossible problem is not solved to our satisfaction?

It is among the hopeful signs of the times that the theory of Christian union is engaging the attention of the Christian world. The effort is to throw minor differences into the shade, and magnify the great fact of a common love to a common Savior and his cause. What, then, means this obtrusion upon the grieved attention of Christians of this "mint-and-anise" question by churches that God, in his providence, has "set upon a hill"? What this arraignment of a church larger, and not less active than any other in the land, and whose pastor is exerting an influence for good not less than that of any other man upon our planet?





